

Certamen Religiosum:

OR,

A CONFERENCE
Between His late Majestie

CHARLES KING of England

and HENRY late Marques

and Earl of Worcester, concer-

ning Religion; at His Majesties

being at Raglan Castle,

1646.

In: Browne
2. sh.

Wherein the maine differences (now
in Controvertie) between the Papists
and the Protestants is no lesse
briefly then accurately
discuss'd and bandied.

Now published for the worlds satis-
faction of His Majesties constant af-
fection to the Protestant
Religion.

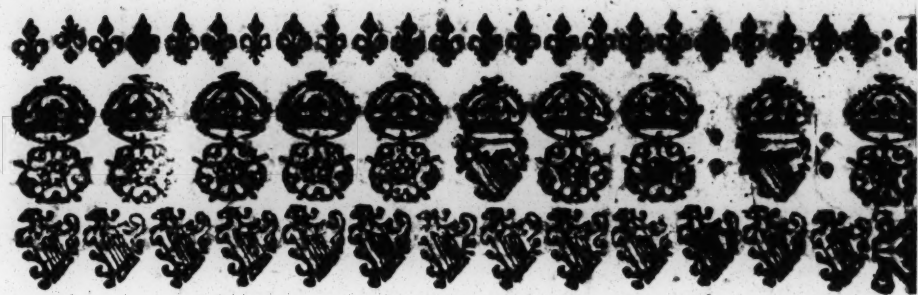
By THO: BAYLIE Doctor in Divinity
and Sub-Deane of *Wels.*

Mutare vel timere sperno.


Printed by *H. Hills* in *S. Thomas's Southwark*
and are to be sold by *John Williams.* at ye
Sign of the Crown; and *Edw. Black-worth* at
the Angel in *Pauls Church-yard,* 1662.

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The EPISTLE to the R E A D E R.

 Ever was there a greater *conflict* within my breast, then concerning the publishing of this controversie in Religion: between His *late Majestie*, and the late *Marquesse of Worcester*: If I did *not* publish it, I thought I bereaved the *late King*, of the *praises* which were due unto Him; relating to His *constancy* in Religion: If I *did*, I thought (that in regard His late Majesties *immergencies* drew him away from

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The Epistle

from *Raglan*, so that he could not possibly stay to answer the last paper.) I should be unmannerly, to set out a book, that should present a subject, giving his soveraigne the last word, whilst *homage*, controverted with *Majesty*.

Neither did I think it loyalty, to seem, so much, to make a *Crown*, the *Anvile*, whereon so many arguments should be wrought, by a contrary hand: wherefore I once intended to have left out the *Marquesses* last paper, and to have ended with His *Majesties*: this *warinesse* of seeming to present a King worsted any way, had almost perswaded me, to be no lesse injurious to the Reader, then to truth herself, and partiall in my undertaking.

But when I considered, how that the greater the temptation, the stronger the resistance; and how that it would declare to the world, His late

to the Reader.

Majesties well groundnesse in His Religion, as not to be *shaken* with the *strongest winds* ; and when I considered, how that *Charls King of England*, was the *first* man in the *World*, who was not believed, *cordially*, to have been of that Religion, which at His *death*, he made so *solemn* *profession*, to have *lived*, and *died in* : And when I considered, the many scandals, and obloquies cast upon Him, in that particular (both by *writings* and *rumours* of the People ; both before and after His death ; and called upon by divers, to whom I had, upon occasions given, communicated these particulars recited in the Controversie) I could doe no lesse then (in the vindication of the dead King, and to testifie so much of *truth* as lay in me) *pin* these papers upon his Hearse, whereby you may read Him otherwise, then according to the impression, which those *false papers* had re-

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ceived, and their publications had spread abroad; and how in this discourse, and controverſie, the late King, ſhewed himſelf, not only *able*, *conſtant*, and *reſolute* in His Religion; but, as the caſe then ſtood with Him, reſiſted a very *ſtrong temptation*; for at that time the King was *low*, and wanted help: *poor*, and wanted money: and no man in the Kingdome was *then*, likelier to help to *both*, then *he*, who, to the utmoſt of his power, never denyed Him *either*; and would at this time, willingly, have parted with *all*, if His Maſteſty could have been *guilty*, but of ſo much *diſſimulation*, a thing by ſome thought *neceſſary* in Princes, as not to have left the *Marqueſſe* altogether in *diſſaire*, of ever accompliſhing his deſign upon Him: but ſuch was His Maſteſties *conſtancy* in Religion, as to exchange *freedom*s with him: His Maſteſty rather chuſing that His *neceſſity* ſhould
not

to the Reader.

not ask his Lordship *any thing*, then that *any hope*, which His Majesty should give his Lordship, should, in the *least*, oblige his Lordships expectation to a *lapse*; but *slided off* the temptation, with such a regardlesse taking notice of it, as if monies could have been rais'd out of the *name* of King, and *contribution* could be had out of the Kings *flesh*; as if, like the great Pompey, who being asked by his friends, in his great distresse, what he would doe for *men*, made answer, that he would but *stamp* with his feet upon the *ground*, and men should rise out of the *earth*, *Plut. in vit. Pomp.* as if he meant through impossibilities, to cut out & plain himself away to a *relief*, that was beyond all hope, but that, which *trusted* to a *reserve*, that should *drop* down from Heaven: rather then to follow a *plain* and *chalk'd out* way, *guided* by all the *necessaries* requisite for such a journey.

which

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which tended not to the end, that was agreeable to His former professions. Thus whilst the King was upon the *refusing* posture in Raglan Castle to maintain His *constancy*; false friends (in other Garisons) were upon the *taking hand* to betray their *trust*: thus the *helmet* of salvation, (which only preserves the head) is not a sufficient *panoply* for a Christian *warfare*, where the *sheild* of faith and the *breast-plate* of righteousness are both wanting in the *members*.

Reader, I here present you with a conflict, between the *two* greatest assertors (between the four Seas) of the *Romane* and the *Protestant* Religion: I make no question, but severall *censures* will passe upon the worke: some will *censure* because they cannot otherwise *chuse*, it is so *naturall* to them, that they *needs* must, they cannot help it: these men are most to be *excused*; yet their *censures* are

to the Reader.

are *least* to be regarded: Others (really *judicious* and *ingenuous*) will commend (where they see cause) yet not *any* must expect it (at *their* hands) without a *But*: for then it is possible a work may be so perfect, as to be *above* their censures: these are not to be blam'd; Authors must be beholding unto such, for dealing so *favourably*, as to confer some acts of grace on those, who are *wholly* at their *mercy*.

But there are a sort of *censurers* who can *root-and-branch* a *cause*, and give *reasons* for their *unreasonableness*, who (parhaps) say, *there was no such thing as such a controversie; this is none of the Kings stile; it is impossible the Marquesse of Worcester should be such a scholar*. As to the first: I say there was such a controversie, here I shew it: what is become of his negative? He will give a reason *why* there was not, viz. *It is none of the Kings stile*: to which

The Epistle

which I answer, that it is *well* if my memory could *recollect* all the *series* of arguments, as they were urg'd by His Majestie, though I could not the *very words* whereof they were so directly *composed*: And you must abate them some *allowance* (in their excellency) by reason of the tainture they must *needs* receive by running through so *mean* a quill: and you must grant me *this* also, that the late King was not *altogether* so good an orator, as He was a *pen-man*: and I write only what He *spake*, I transcribe none of His *writings*.

For the Marquesse of Worcester's learning, he that knew him *well*, knew him to be *more* then *ordinarily* vers'd in controverfie, *especially* for a man who was no *professed* Scholar, and a *noble-man*; besides, you must imagine, *this* to be a businesse of *long* deliberation (on his part) and that he was not *without* those helps that
could

to the Reader.

could (and no question *did*) assist him, with all the force that was in argument.

If any shall say, that the publisher of this controversy, did ill to present the Church of Rome, dressed in such specious apparences of truth, to the startling of mens consciences.

I answer, that if that *Champion* of the *Philistians*, had not been described unto us according to the full height of that stature he was of, nor the description of his armour according to the substance of his head-piece, and the weight of his coat; nor the formidableness of his weapon, according to the vast dimension of his staffe: nor the terribility of his speers head; according to the many hundred shekels of Iron whereof it was made; we should wonder why the soul of *Jonathan* should be so knit unto the soul of *David*; why *Saul* should honour him so much, and the people so much admire

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mire him; and the women praise him
so many degrees beyond *Saul*.

But as the posture of the Gyant,
hightened the *admiration* of *David*,
so the force of those arguments, was
but an *improvement* of the *Kings con-*
quest over the *temptation*: They did
ill who fomented jealousies in the
hearts of the People, upon this score,
viz. *that the late King was a Papist in*
his heart; and that he intended to bring
in popery, whereby he lost the
hearts of his people, upon that false
ground, that all the veines-akings of
so many thousand hearts to one,
could not recover him whom they
had lost with a meer frolick, nor a
more plentifulnesse of tears then had
been shed for all the Princes since the
Conquest, could recall him: The
Author did not this, to *startle* mens
consciencs; but to prick the con-
sciencs of those, who were the Au-
thors of this.

Where-

to the Reader.

Wherefore I shal desire this onely favour at your hand, that you will believe me, that it was neither that *Insanabile scribendi Cacœthes*, nor *ostentatio eruditionis*, nor the *effascination* of any popular applause; nor any intention to *boulster* up any *cause* or *faction*, that invited me to this *publication*, but *meerly* because I would not have the *wind* to get into your ears, that blows from so cold a quarter, where charity is so *frozen* that she wants *life*, to believe so favourably of the dead as truth requires; and, so doing, you have done him *right*, who hath done you *service*.

Thomas Bayly.

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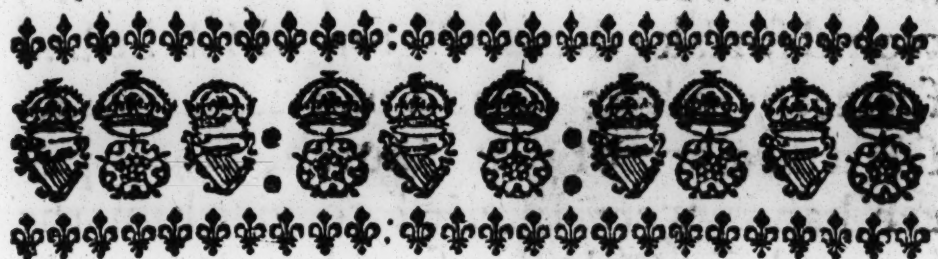
1776

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Thomas Paine



Certamen Religiosum:

O R,

A CONFERENCE

BETWEEN

The late King of *England*,

and the late Lord Marquess of

Worcester, concerning Re-

ligion, at His Majesties being

at *Ragland-Castle*, 1646.



T is not to be imagined otherwise, but that every man, who pretends unto Religion, makes the same Religion which he professeth, either his *Jacobs* Ladder, or his fiery Chariot, to ascend to heaven. Neither is it to be supposed, but that the same man (if he thought any other Religion better then his own, or

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his own not the only way to heaven) would forsake that Religion which he had formerly imbraced, and matriculate himself a member of that Church, whose purer hands were likeliest to give him the truest blessing : Wherefore burning zeal is not to be blamed (though the fire be misplaced, if it operate according to its own nature, which is to congregate homogeneous beings, and make them love to sit by the same fire.

Thus affected was that Noble, and indeed (in his way) heavenly disposed, Henry late Marquess of Worcester : to play the greatest prize that ever was played between any two, that ever entred within those lists. Three Diadems were to encounter with the Tripple Crowne ; and the Tripple Crown with three Scepters ; opportunity that lucky gamster, that hardly loses a game in twenty, was on the Marquesses side, time and place directed him, how to take points in his own Tables ; the King at that time being in the Marquesss own house at Ragland, and necessitated to borrow money to buy bread, after so great a losse at Naseby : the King being thus put to play the after game, with the old Marquess, was a little mistrustful, that

that he had not plaid the fore game with him so well, as that he had not thereby prejudic'd the latter : for though the Mar-quesse and his son, were the two ablest, and most forward't shoulderers up of the declining Throne, especially the chip of the old block, whose disposition expressed it self most Noble in not caring who had lov'd the King, so that he might be but permitted to love *Alexander* ; whom he affected, not only with the loyall respects of a subject towards his Sovereigne, but also, with such passionate wayes of expressions, and laboriousnesse in all good offices, as are wont to be predominant in those, in whom simpathy is the the only gronnd of their affections : yet there were not wanting some kind of men, who made the aversnesse of this Noble-mans Religion, an occasion of improving their own envies : which though it could never lose him the least ground in his Masters good opinion of him (who never would judge no more a Saint by his face, then a Devil by his feet, but both according to their severall engagements) yet there were some things which happened, as having relation to this family, which were not altogether pleasing ; however, though His Majesty

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came thither, usher'd by necessity, yet he came neither unwelcomed, nor uninvited; and entertained as if he had been more King, by reason of some late atchivements, rather then otherwise: and though money came from him like drops of bloud, yet he was contented that every drop within his body should be let out at His command, so that he might performe so meritorious a piece of worke, as (he thought) the being an instrument of bringing the Father of of his Country, to be the Son of his Church) would be unto his soules health. The Marqueffe having these resolutions within himselfe, thought to give them breath at the same time, that His Majestie should make his motion for a further supply of money, which he daily and hourly expected, but was deceived in his expectations; for the relation already having reach'd the Kings ear, how an accident had made me no less fortunate to his Lordship, then in being the meanes of preserving his Lordships person, and no inconsiderable fortune then in the same venture with him, and how that I preserved both the one and the other in concealing both: for the space that the Moon useth to be twice in riding

of her circuit (the particulars hereof, here to insert, would tend rather to much arrogance, then any purpose, wherefore I further forbear) untill such time as the trust that providence had reposed in me, was crowned by the same hand, with such successe, as brought the Marquesse safe to his own house in peace; which I had no sooner brought to passe, hut the Marquess drew from me a solemn ingagement, never to leave him so long as we both should live, which I was so carefull for to observe, that I neither left him in life, nor death, faire weather, nor foule, untill such time as he led me, and I laid him, under the ground in *Windsor-Castle*, in the Sepulcher of his Fathers.

And it was a strange thing, that during the time that I was thus a bond-servant to his Lordship, which was for the space of 12 moneths thrice told; the difference in Religion never wrought the least difference in his disposals of trusts of the highest nature upon me, but his speeches often shewed his heart, & his often lending me his ear, that they were both as much mine, as any mans, of which (it seemes) His Majesty being informed, I must be the beetle-head, that must drive this wedge

into the Royall stock ; and was also told, that no man could make a divorce between the Babilonish garment, and the wedge of gold, sooner then myself ; to be brief, I was ingaged in the businesse ; I could neither deny the imployment, nor well tell how to go about it, I not knowing the Marqueſſes drift all this while, thought the Marqueſſe had feared nothing more, then what I my ſelf was moſt afraid of, viz. That I ſhould be made an inſtrument, to let the ſame horſe bleed, whom the King Himſelf had found ſo free, that he was unwilling to give him the leaſt touch with his ſpur : howſoever I went about it, and thus began to tell his Lordſhip ; My Lord : the thing that I feared, is now fallen upon me ; I am made the unwelcome meſſenger of bad newes, the King wants money : at which word, the Marqueſſe interrupted me, ſaying, *hold Sir, that's no newes : go on with your buſineſſe :* my Lord (ſaid I) there is one comfort yet, that as the King is brought low, ſo are his demands ; and like His Army, are come down, from thouſands to hundreds ; and from paying the Souldiers of His Army, to buying bread for Himſelf and His followers : My Lord, it is the Kings owne

expression, and His desire is but three hundred pound: whereupon my Lord made a long pause, before he gave me one word of answer (I knowing by experience, that in such cases it was best leaving him to himself, and to let that nature that was so good, worke it self into an act of the highest charity, like the Diamond which is only polished with its own dust) At last he called me nearer to him, and asked me, *if the King Himself had spoken unto me concerning any such businesse*: to which I answered, that the King Himself had not, but others did, in the Kings hearing; whereupon he said, *might I but speak unto Him (but I was never thought worthy to be consulted with, though in matters meerly concerning the affaires of my own Country)* I would supply His wants, were they never so great, or whatsoever they were: whereupon I told his Lordship, that if the King knew as much, he might quickly speak with Him: then said the Marquesse, *the way to have Him know so much, is to have some body to tell Him of it*: I asked his Lordship, if he would give me leave to be the informer: he told me he spake it to the same purpose; I hastened from him, with as much fear of being called back againe, as I did towards the King, with a long-

ing desire of giving His Majestie so good an account, of my so much doubted embassie.

Half going, and halfe running through the Gallerie, I was stopt in my way, by one Lieutenant Collonel *Syllard*, who told me, that if ever I had a mind to do My Lord *Marquess*, and the Garison, any good, now was the time: for even now, one of the Kings Ships, had run her self on ground, under the Towne of *Chepstew*: Calling unto me the Captain of her (one Captain *Hill*,) who related unto me, that upon the surrender of *Bristol*, he was forced to fly into the sanctuarie, of the Kings Quarters, having formerly revolted from the Parliament, (or rather returned to her due obedience) telling me, moreover, that she was fraught with store of goods, and rich commodities, as Sugar, Tobacco, Linnen of all sortes, &c. and that the Law in such a case appropriated the King, to such a part of her lading, which I better understood then; then I can relate unto you now, & that she had many fair brass, and iron Guns, in her, with proportionable Ammunition, usefull for the Garison, and that for a word speaking, I might have all this of the King, for the use of
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the Garison, I (considering, that it would be neverthelesse the Kings, for being converted to such an use, as also the business I was about) made no doubt, but that I should easily beg all this for the *Marquess*, in Consideration of the great charges, his Lordship had been at, in entertaining His Majestie so long: neither was I deceived, for the King granted it willingly.

But as to the matter in hand, I told His Majestie (a part) that I had moved his Lordship in matter of money, but found him a little discouraged, in regard, that His Majestie having been twice at *Ragland*, a moneth at a time, and that at neither of those times, he ever vouchsafed his Lordship so much honour, as once to call him to Councel, though it was in his own house, and must needs be acknowledged, to be one who knew the Countrey and the Constitution of the inhabitants, better then any other man, that was about His Majestie, had reason to understand; wherefore I told the King, I thought his Lordship lent my motion a deffer ear, then he would have done, if his Lordship had not been thought so uselesse a creature: and that I perceived his Lordship had a desire to have some conference with His Majesty,

jestie, which being obtained, I believed,
 His Majesties request would be easily grant-
 ed, and his expectations answered, in a
 higher measure, then it may be His Ma-
 jestie did believe. The King said, *with-*
all my hart: and as to the other businesse,
 which so much troubles my Lord, in troth
 I have thought it a neglect in Us hereto-
 fore: but the true reason, why I did for-
 bear to do so, was, because I thought, my
 Lord of *Worcester*, did not desire it; by
 reason of his retiredness, unwildiness of
 body, and unwillingnesse of mind to stir
 abroad; and therefore I thought it a con-
 tentment to him, to be let alone. I told
 his Majestie, that I did verily believe, that
 His Majestie was in the right, in both
 respects, both of His Majesties, and his
 Lordships: and that if His Majestie had
 called him to Councel, I do verily be-
 lieve, his Lordship would have desired, to
 have been excused, but yet he did expect,
 he should have been called: whereupon
 the King said, I pray tell my Lord of *Wor-*
cester, that I did not forbear that respect
 unto him, out of any disestimation I had,
 either of his wisdom, or loyaltie, but
 out of some reasons I had to my self,
 which indeed reflected as much upon my
 Lord,

Lord, as they did on me. For had he used to have come to the Councel board, it would have been said, that I took no other Councel, but what was conveighed unto me, by Jesuites, by his Lordships meanes: and I pray tell him, that that was the true cause. I told His Majestie that I would, and that I thought it an ealie matter to cause him to believe no less, but withall, I intimated to His Majestie, that I knew, the *Marquess* had an earnest desire to have some private Conference with His Majestie, this night. Which if granted, it might conduce very much to His Majesties behoof. The King said, *how can that be?* I told His Majestie, that my Lord had contrived it before his comming to the Castle, and told His Majestie of the privacie of the convieghance, and that therefore his Lordship had appointed that for his Bed-chamber, and not in the great Tower, which was the roome he most esteemed of in all the Castle. Hereat His Majestie smil'd, and said, *I know my Lords drift, well enough: either he meanes to chide me, or else to convert me to his Religion.* Whereupon I told His Majestie: I doubted not, but that His Majestie was temptation proof as well as he was correction-free, and that he might

might returne the same man, he went, having made a profitable Exchange, of gold, and silver, for words and sleepe, at which the King suddenly replied: I never received any of the Marques's gold, but it was all weight, and I would have my words to be so with him, which cannot be, because I have no time to weigh the matter, much less the words, that I shall speak concerning it; I must expect to find my Lord very well prepared, and all the force that is in argument against me. Had I been a ware of it, or could stay, I would have taken some days labour, to have been as hard for my Lord as I could, and not to have given him such an extemporarie meeting, as both of us must be faine to steale from sleep. Sir, said I, I am imployed by you both, and I must do Your Majesties service as I may. This way I can, otherwise I know not. I do not think his Lordship expects disputation, but audience; what he hath to say I know not, neither did I know, that he had any such intention, untill the time that I mov'd his Lordship in Your Majesties behalf; Well, said the King, my Lords desires are granted, and if he have any such intention, I hope to let him know, that I will not be of a Religion, that I am not able to defend against any man; and let me heare from you concerning the time and place. So I departed his presence,

presence, giving this pleasing account unto
 the *Marquess*, who transported with joy,
 commanded me to hast unto the King, and
 tell him, that at eleven of the clocke that
 night he would not faile to attend His
 Majestie in such a place, whether he had
 given me direction to light His Majestie,
 which place of meeting was known by the
 name of my Lord Privy-seales Chamber,
 who was father to this *Marquess*, and died
 in it, wherefore this *Marquess* would ne-
 ver suffer any man to lie in it afterwards,
 or scarce any body, so much as to come
 into it, which was the reason, why this
 Chamber, at this time, was so conve-
 niently empty, when all the roomes in
 the Castle were more then full. And
 withall his Lordship instructed me to at-
 tend near upon the time, in the with-
 drawing room, which was next unto his
 Lordships Bed-chamber, and to clear the
 Parlour, and the withdrawing room, if
 any Companie should chance to sit up so
 long, which was usuall at that time,
 through both which rooms my Lord of
Worcester was to passe, unto the place ap-
 pointed: where, when I had once brought
 him, I should leave him, and wait for
 the Kings comming forth, giving me the
 . Key

Key of his Bed-chamber, wherewith he used alwayes to locke himself in, and never to his last would suffer any man to lie in the same Chamber with him, which happened well for the private managerie of the businesse. And that in the interim, he would lie down upon the bed, and see if he could take a nap. I promised his Lordship, that I would be punctuall in my endeavours; onely I made this Objection unto his Lordship, that it might be, that it might prove, more then I could performe at such a precise time, as we were necessitated unto; if they should be either unwilling, or think it strange, to be hurried away all upon a suddaine; and besides, so doing would draw suspicion with it, that may set watch-men over the event of our affaires; whereat the *Marquess* hastily made answer, I will tell you what you shall do, so that you shall not need to fear any such thing, go unto the Yeomen of the Wine-seller, and bid him leave the Keyes of the Wine-seller with you, and all that you find in your way, invite them down into the feller, and shew them the Keyes, and I warrant you, you shall sweep the room of them if their were a hundred. And when

when you have done, leave them there. I thought that Objection sufficiently salved, so took my leave, disposing myself to a removeall of all the blocks, that might be cast in our way, I found not any. The time drawing near, that the Dominicall Letter was to dispute with the golden Number, I opened the *Marquesses* door, so softly (fearing, to wake the two young Gentlemen which waited upon my Lord, and were in bed and a sleep in the next roome, through which we were to passe, and were resolved to put it to a venture, whether we could do so, or no, but we past and repast, without any their taking the least notice of us,) that the *Marquess* himself did not hear me, when I came to him, I found him a sleep, whom I so wakened, by degrees, that he would needs perswade me, that he had not slept at all. Yet telling him how the time was come wherein he was to meet the King; in a mazement and a kind of horroure, he asked me, *what time? and what King?* at first, I thought it so strange to him, because he was as yet but a stranger to himself, as not being throughly awaked; but when I saw his fears begin to increase, by how much
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the more he came to himself, and to lay stronger and stronger hold upon him, expressing a great deal of unwillingnesse, to that which he formerly so much desired; and with such a kind of reluctancy, as might very well spread an appearance of some remorse: I my self began to be a fraid of being made an instrument in a designe, that carried with it, such a conflict within the bosome of the actor; untill my second thoughts, banished my first apprehension, and seconded my confidence of his Lordships innocence, being confirmed by this following expression of his, *God blesse us all: what if we should be discovered? what construction would they make of our doings? what advantage would they be ready to take of such constructions? what if this harmlesse and innocent designe of mine, should be thought a Conspiracy, such a one as Gowries? then they will take an occasion to Plunder me of all that I have: I protest I never thought of this, I wish I never had attempted any such thing: whereupon I told his Lordship: that it was too late now to entertaine any such fears, neither was there any ground for any such jealousy: whereat the Marquesse replied *fie, fie, I would to God that I had let it alone. I perceiving this tergiversation to proceed**

ceed out of an awfulnessse, which his loyal hart, ever carried with it, towards His sacred Majestie, which might very well raise doubts of a high nature, out of the manner of the fact, thus spake unto his Lordship: My Lord, you know your own heart best, if there be nothing in your intentions but what is good, and justifiable, you need not fear, if otherwise, it is never too late to repent; at which words the Marquesse seemed to be much troubled, saying, *Ab! Doctor, I thought I had been sure of one friend, and that you would never have harboured the least suspicion of me, God knows my hart, I have no other intention towards His Majestie, then to make Him a glorious Man here; and a glorified Saints hereafter.* Then (said I) my Lord, shake off these fears together with the drowfinesse that begat them: *Hony soit qui male pense*, O (said my Lord) but I am not of that order, but I thank God, I weare that motto about my heart, to as much purpose, as they who weare it about their armes: and began to be a little pleasant, and took a pipe of Tobacco, and a little glass full of *Aqua Mirabilis*, and said, come now, let us go in the name of God, crossing himself, I had no sooner brought my Lord to the door of the meeting Chamber, but the Clocke struck a eleven, whereupon I

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presently

presently left my Lord (in the portall , where he would needs be , untill such time as the King were entered the room , and should send for him in) and went to the place where I was to expect the King , according to the Intimation , which I had formerly given His Majestie . I had not been long there , before His Majestie came forth , saying unto me , softly : *I have escaped one danger , none within my Chamber knowes of my comming abroad , this night : to which I answered , that if it were discovered , I hope there is nothing in the exploit so dangerous , as to deserve such a word , which His Majestie made answer (as I waited upon His Majestie) Misprisions , evil Constructions , and false Judgements , are dangers worth escaping at any time , and therefore , where I run a hazard , I alwayes escape a danger . They who carrie onely their own eyes in their head , and have no other upon them , may go which way they please ; but he that bath all the peoples eyes upon him , must looke which way he goes , (by this time His Majestie was come into the Chamber , who continuing on his saying , spake further) neither is it sufficient for him to lead theirs , according to the perspicuitie , and quickness of his own , but he must allow them , the abatements , which either the Distance of the Object , the In-*
dispo-

disposition of the Organ, or the Mis-disposition of some bad Mediums may require in vulgar Spirits, by reason of their incapacitie of looking further then apparence. I answered the King in these words, May it please your most excellent Majestie, to give me leave, to speak under the highest Correction, I conceive these to be singular good Caveats, & Antidotes against reall evill; but not against apparances, for the King of Kings, and Saviour of the world, sought not to avoid them, but was contented to be accounted a friend to Publicans, and a Sinner himself, so that he might unlade them of their sins, & to be thought a bibber of their wine, so that he might infuse into them his Divine grace; desiring his Majestie to pardon me, further, in regard, that I had left my Lord Marquesse in the dark. O (said the King) you should have spoke sooner, bring him in: I left His Majestie, and brought in the Marquesse, who comming in, leaning upon my arm, (as he used to do,) he thus merrily began the Discourse.



THE CONFERENCE.

Marquesse.

Sir, I hope if they catch us in the act, it will not be deem'd in me an act of so high Conspiracy, in regard that I enter the lists, leaning upon a Doctor of your own Church.

To whom the King reply'd a (as merrily) C. R. My Lord, I know not whether I should have a better opinion of your Lordship, for the Doctors sake, or a worse opinion of the Doctor for your Lordships sake, for though you leane much upon his arme, yet he may leane more upon your judgement.

Marq. Sir, It conduceth a little to the purpose we have in hand, to be a little serious in the thing you speak of, your Majesty

Majesty knowes the grounds of my acquaintance with the Doctor, and my obligation to him, which difference in opinion, shall never mittigate in point of affection; but I protest unto you, I could never gaine the least ground of him yet, in perswading him from his principles.

King. It may be your Lordship hopes to meet with a weaker Disputant of me.

Marq. Not so, and if it please your Majesty, but I thinke thus: that if it should please God to make me so happy an instrument of his Churches good, as to be a meanes to incline your Royall heart to imbrace the truth; I believe that he, and thousands such as he, would be soon brought to follow your Majesty in the right way, who are so constant followers of your steps whilst you are in a wrong path: the oathes which they have taken, the relation which their Hyrarchy have to the Crown, which must be no longer so, but whilst the government of the Church and soules, stand as a re-

serve to the regiment of lives and fortunes, the preferment which they expect from your Majesty, and the enjoyment of those preferments which they have already, which they must no longer enjoy, then whilst they are, or seeme to be of your opinion, causeth them to smother their own knowledge, whilst their mouthes are stopt with interest, whereas if the strong tide of your Majesties opinion were but once turn'd, all the ships in the river, would soon turne head :
 “ Hereupon the Marqueesse abruptly
 “ fell from his subject, and asked the King, Sir, I pray tell me what is it that you want ? “ The King smiled a little
 “ at his sodaine breaking off, and
 “ making such preposterous haste to
 “ aske that question, answered,

King. My Lord, I want an Army, can you help Me to one ?

Marq. Yes, that I can : and to such a one, as should your Majesty commit your self to their fidelity, you should be a Conquerour, fight as often as you please.

King.

King. My Lord, such an Army would do the businesse: I pray let me have it.

Marq. *What if your Majesty would not confide in it, when it should be presented unto you?*

King. My Lord, I would faine see it, and as faine confide in that, of which I had reason to be confident.

Marq. *Take Gidions three hundred men and let the rest begon.*

King. Your Lordship speaks mistically, will it please you to be plaine a little.

Marq. *Come I see I must come nearer to you: Sir, It is thus, God expected a worke to be done by your hands, but you have not answered his expectation, nor his mercy towards you, when your Enemies had more Cities and Garisons, then you had private families to take your part, when they had more Cannon then you had Muskets; when the people crowded to heap treasures agaidst you,*

whilst your Majesties friends were faine
 here and there to make a gathering for
 You, when they had Navies at Sea, whilst
 Your Majesty had not so much as a Boat
 upon the River; whilst the odds in num-
 ber against you was like a full crop a-
 gainst a gleaning, then God wrought his
 miracle, in making Your gleaning big-
 ger then their vintage; he put the pow-
 er into your hand, and made You able to
 declare Your self a true man, to God,
 and gratefull to Your friends; but like
 the man whom the Prophet makes men-
 tion of, who bestowed great cost and
 paines upon his vineyard, and at last it
 brought forth nothing but wilde grapes;
 so when God had done all these things for
 You, and expected that You should have
 given his Church some respite to their op-
 pressions, I heard say, You made voves
 that if God blest You but that
 day with * Victory, you would
 not leave a Catholike in Your
 Army; for which I fear the Lord is so
 angry with You, that (I am afraid) he will
 not

* Nazeby
 Fight.

not give you another day wherein you may so much as trie your fortune: Your Majesty had forgot the monies which came unto you from unknown hands, and were brought unto you by unknown faces, when you promised you would never forsake your unknown friends; you have forgotten the miracalons blessings of the Almighty upon those beginnings, and how have you discountenanc'd, distrust'd, dis-regarded, I, and disgraced the Catholiques all along, and at last vowed an extirpation of them: Doth not your Majesty see clearly, how that in the two great Battailles, the North and Nazeby, God shewed signes of his displeasure, when in the first, your Enemies were even at your mercy, confusion fell upon you and you lost the day, like a man that should so wound his Enemies, that he could scarce stand, and afterwards his own sword should fly out of the hilt, and leave the strong and skilfull, to the mercy of his falling enemies; and in the second (and I fear me
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the last Battaille that e're you'le fight) whilst your men were crying victory, as I hear they had reason so to do, your sword broke in the aire, which made you a fugitive to your flying enemies: Sir, I pray pardon my boldnesse, for it is Gods cause that makes me so bold, and no inclination of my own to be so, and give me leave to tell you, that God is angry with you, and will never be pleased, untill you have taken new resolutions concerning your Religion: which I pray God direct you, or else you'le fall from nought to worse, from thence to nothing.

King. My Lord, I cannot so much blame as pittie your zeal; the soundness of Religion is not to be tried by dint of sword, nor must we judge of her truthes by the prosperity of events, for then of all men Christians would be most miserable; we are not to be thought no followers of Christ, by observations drawne from what is crosse or otherwise, but by

by taking up our crosse and following Christ; neither do I remember my Lord, that I made any such vow before the Battaille of Nazeby concerning Catholiques, but some satisfaction I did give my Protestant Subjects, who on the other side were perswaded that God blest us the worse for having so many Papists in our Army.

Marq. *The difference is not great, I pray God forgive you, who have most reason to aske it.*

King. I think not so my Lord.

Narq. *Who shall be judge?*

King. I pray my Lord, let us sit down, and let reason take her seat.

Marq. *Reason is no judge.*

King. But she may take her place.

Marq. *Not above our Faith.*

King. But in our arguments.

Marq. *I beseech your Majesty to give me a reason why you are so much offended with our Church?*

King.

King. Truly my Lord, I am much offended with your Church, if you meane the Church of *Rome*, if it were for no other reason, but this, for that she hath foisted into her legend, so many ridiculous stories, as are able to make (as much as in them lies) Christianitie it self a fable, whereas if they had not done this wrong unto the tradition of the primative Church, we then had left unto us such rare and unquestionable verities, as would have adorned, and not dawb'd the Gospel, whereas now we know not, what is true, or false.

Marq. Sir, if it be allowed to question, what the Catholick Church holds out for truth, because that which they hold forth unto us seemes ridiculous, and to picke and chuse verities according to our own fancie, and reject as novelties and forgeries what we please, as impossibilities and fabulous. The Scriptures themselves may as well suffer by this kind of tolleration, for what more
ridi-

ridiculous then the Dialogue between Ba-
laam and his Ass, or that Sampsons
strenght should be in his hair, or that he
should slay a thousand men with the Jaw-
bone of an Ass. The Disputation between
Saint Michael and the Devil about the
body of Moses; Philip's being taken up
in the air, and found at Azoties with
a thousand the like strange, and to our
apprehension (if we look upon them with
carnall eyes) vaine and ridiculous, but
being they are recorded in Scripture,
which Scripture we hold for truth, we
admire, but never question them; so the
fault may not be in the tradition of the
Church, but in the libertie, which men
assume to themselves to question the tra-
dition. And I beseech Your Majestie,
to consider the streakes that are drawne
over the Divine writ, as so many de-
lenda's by such bold hands as those: the
Testaments were not like the two Tables,
delivered into the hands of any Moses,
by the immediate hand of God, neither
by the Ministration of Angels, but men
inspi-

inspired with the holy Ghost writ, whose
 writings by the Church were approved to
 be by inspiration, which inspirations
 were called Scripture, which Scriptures
 most of them as they are now received
 into our hands, were not received into
 the Cannon of the Church, all, within
 three hundred years after Christ, why
 may not some bold spirits call all those
 scriptures, (which were afterwards ac-
 knowledged to be Scripture, & were not
 before) forgeries. Nay have not some such
 (as blind as bold) done it already? Saint
 Hier was the first that ever pickt a hole
 in the Scriptures, and cut out so many
 books out of the word of God, with the
 penknife, of Apocrypha, Ruffinus
 challengeth him for so doing, and tells
 him of the gap, that he hath opened for
 wild beasts to enter into this field of
 the Church, and tread down all ill corn.
 Jerom gives his reasons, because they
 were not found in the Originall Copie, (as
 if the same spirit which gave to those,
 whom it did inspire the diversities of
 tongues,

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tongues, should it self be tied to one language) but withall he acknowledgeth this much of those books, which he had thus markt in the forehead, *Canonici sunt ad informandos mores, sed non ad confirmandam fidem*, how poor a Distinction this is, and how pernicious a president this was, I leave it to Your Majestie, to judge: for after him Luther takes the like boldness, and at once takes away the three Gospels, of Mark, Luke, and John; Others take away the epistle to the Hebrews, others the epistle of Saint Jude, others the second and third epistles of Saint Peter, others the epistle of Saint James, others the whole book of the Revelation. Wherefore to permit, what the Church proposes to be questionable by particular men, is to bring down the Church, the Scriptures, and the Heavens upon our heads; there was a Church, before there was a Scripture, which Scripture (as to us) had not been the Word of God, if the Church had not made it so by teaching us to believe it.

The

The preaching of the Gospel was before the
 writing of the Gospell, the Divine Truth
 that dispersed it self over the face of
 the whole earth, before it's Divinitie was
 comprised within the Cannon of the Scri-
 pture, was like that Primeva Lux, which
 the world received before the light was
 gathered into the body of the Sun, this
 body so glorious and comfortable is but
 the same light, which was before, we
 cannot make it an other, though it be o-
 therwise, and therefore though the
 Church and the Scripture, like the light
 that is concomitant and precedent to the
 Sun, be distinct in terms, yet they are
 but one & the same; no man can see the
 Sun, but by it's own light, shut your eyes
 from this light, and you cannot behold
 the body of the Sun. Shut your eyes a-
 gainst one, and you are blind in both, he
 never had God to be his Father, who had
 not the Church to be his Mother, if you
 admit Sillogismes, a priori, you will meet
 with many paralogismes, a posteriori
 cry down the Churches, Authoritie, & pull
 out

out the Scriptures efficacie, give but the Church the lie, now and then, and you shall have enough will tell you the Scripture is false here and there; they who have set so little by the tradition of the Church, have set by halfe the Scriptures, and will at last throw all away: wherefore in a word, as to denie any part of the Scripture, were to open a vain, so to question any thing, which the Church proposes, is to teare the seamlesse Coat of Christ, and to pierce his body.

King. My Lord, I see you are better provided with Arguments then I am with memorie, to run through the series of your Discourse; satisfie me but in one thing, and I shall soone yield to all that you have said, and that is concerning this Catholick Church you talke of, I know the creed tels us, that we must believe it, and Christ tells us, that we must hear it, but neither tell us, that that is the Church of Rome.

Marq. Gracious Sir, the creed tells

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us,

us, that it is the Catholick Church, and Saint Paul tells us in his epistle to the Romans, that their faith was spread abroad through the whole world.

King. That was the Faith, which the Romanes then believed, which is nothing to the Roman Faith, which is now believed.

Marq. The Roman Faith then and now are the same.

King. I denie that my Lord.

Marq. When did they alter their Faith?

King. That requires a librarie neither is it requisite, that I tell you the time when, if the envious man sowes his tares, whilst the husband-man was asleep, and afterwards he awakes and sees the tares, are they not tares, because the husband-man knowes not when they were sown?

Marq. And if it please Your Majesty in a thing, that is so apparent, your similitude holds good, but in the differences between us and the protestants

not so without dispute, as that it is yet granted by the major part of Christians, that they are errors which we believe contrary to Your Tenents; and therefore the similitude holds not, but I shall humbly intreat Your Majestie, to consider the proofes, which the learned Cardinal Peroone hath made concerning this particular, in his answer to Your Royall Father, his Apologie to all Christian Princes, where he proves, how that all the Tenents which are in controversie now between you and us, were practised in the Church of Christ, within the first three hundred years; wherefore I think, it would be no injury to reason to require belief, that that which hath been so long continued in the Church, and so universally received, and no time can be set down, when those Tenents or Ceremonies did arise, must needs be Catholick for time and place, and Apostolical for institution, though we have no warrant from the Scriptures, to believe them to be such. For the Apostle Saint Paul com-

manded Timothy to keep fast the things which he had delivered unto him, as well by word as by writ. Wherefore if we will believe no tradition, we may come at last to believe no writings.

King. That was your own fault, wherefore I blame your Church, for the way to make the Scriptures not believed, were to adde unto them new inventions, and say they were Scriptures.

Marq. If the Church of Christ had so mean esteeme then, as amongst some she hath now, certainly the former books received into her Cannon, would have been much prejudiced by the admittance of the latter, wherefore if the Church be questionable, then all is brought in question.

King. My Lord, you have not satisfied me, where this Church is: and as concerning the Cardinals book I have seen it, and have read a part of it, but do not remember, neither do I believe, that he hath prov'd that which you say.

Marq.

Marq. *It may be the proofes were in that part of the book, which Your Majesty did not read, and as for my proving the Romane Church to be this Church, by which we should be all guided, I thus shall do my endeavour, That Church whose Doctrine is most Catholick and universall, must be the Catholick Church: but the Romane Church is such.*

Ergo.

King. *My Lord, I denie your Minor, the Romane Church is not more universall, the Grecian Church is far more spreading; and if it were not, it were no Argument, for the Church of the Mahumetanes, is larger then both.*

Marq. *First, This is no Argument, either for an English Man, or a Protestant, but for a Grecian, or Mahumetane, not for an English Man, because he received his Conversion from Rome, and therefore he in Reason should not look beyond Rome, or the Doctrine that Rome practised then,*

when they converted England, nor for a Protestant, because he is as far distant from the Grecian Church in matter of opinion, as from the Romane; and therefore he need not look for that which he hath no desire to find: besides, the Greek Church hath long ago submitted to the Church of Rome, and there is no reason, that others should make Arguments for her, who are not of her, when she stands in no competition her self; besides, there is not in any place where ever the Greek Church is, or hath been planted, where there are not Romane Catholicks; but there are divers Countreys in Christendome, where there is not one Professour of the Greek Church; neither is there a place in all the Turks Dominions, where there are not Romane Catholickes, nor in any part of the world, where there are not multitude of Romanes; neither is there a Protestant Countrey in Christendome, where there are not Roman Catholicks numberlesse, but not a Protestant amongst

amongst the Natives, neither of Spanie or Italy. Shew me but one Protestant Countrey in the world, who ever deserted the Romane Faith, but they did it by Rebellion, except England, and there the King, and the Bishops were the principall reformers: (I pray God, they do not both suffer for it.) Shew me but one reformed Church, that is of the opinion of an other, ask an English Protestant, where was your Religion before Luther, and he will tell you of Hus and Jerom of Prag: search for their Tenents, and you shall find them as far different from the English Protestant, as they are from one another; run to the Waldensis for your Religions antiquity, and you shall find as much difference in their Articles, and ours, as can be between Churches that are most opposite. Come home to your own Countrey, and derive your descent from Wickliffe, and search for his Tenents in the book of Martyrs, and you shall find them quite contrary to ours, neither amongst any

of your moderne Protestant shall you find any other agreement, but in this one thing, that they all protest against the Pope. Shew me but any Protestant Countrey in the world, where Reformation, as you call it, ever set her foot, where she was not as well attended with sacrilege, as usher'd by Rebellion, and I shall lay my hand upon my mouth for ever.

King. My Lord, my Lord, you are gone beyond the scope of your Argument, which required you to prove the *Romane* Church more Catholick then the Greek, which you have not done; you put me off with my being *English*, and not a *Grecian*, whereas when we speak of the universality of a Church, I think that any man who is belonging to the universe, is *objectum rationis*. And if that be the manner of your Election then I am sure most voices must carry it: for your alleaged submission of the *Greek* Church unto the *Roman*. I believe it cannot be prov'd, but it may

may be the Patriarch of *Constantinople*, may submit unto the Pope of *Rome*, and yet the *Greek Church* may not submit unto the *Romane*.

Marq. Sir, it is no dishonour for the Sun to make its progress from East to West, it is still the same Sun, and the difference is onely in the shadows, which are made to differ according to the varieties of shapes, that the severall substances are of; East and West are two divisions, but the same day: neither can they be said or imagined to be greater, or more extending one or other, and the one may have the benefit of the Sun's light, though the other may have its glory; and I believe, no man of sober judgement can say, that any Church in the world is more generally spread over the face of the whole world, or that her glory shines in any place more conspicuously, then at this day in Rome.

King. My Lord, If externall glory be the Sun-shine of the Gospel, then the Church is there indeed; but if
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internall sanctity, & inward holyness be the Essences of a Church, then we may be as much to seek for such a Church within the Wals of Rome, as any where else.

Marq. *Who shall be Judge of that? I pray, observe the Injustice and Errours that will arise, if every man may be admitted, to be his own judge; you of the Church of England left your Mother the Church of Rome, and Mother to all the Churches round about. You forsook her, and set up a new Church of your own, Independent to her: there comes a new generation, and doth the like to you; and a third generation, that is likely to do the like to that; and the Church falls and falls, untill it falls to all the pieces of Independencie. It is a hard case for a part to fall away from the whole, and to be their own judges. Why should not Kent fall away from England, and be their own judges, as well as England fall away from Christendome, and be their own judges? why should not a Pa-*
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rish in Kent fall away from the whole
 County, and be their own judges? why
 should not one Family fall away from the
 whole Parish, and be their own judges?
 why should not one man fall away in his
 opinion from that Family, and be his
 own judge? If you grant one, you must
 grant all; and I fear me in doing one,
 you have done all. So that every man
 despiseth the Church, whilst he is a
 Church to himself; rayles against Popery,
 and is the greatest Pope himself, despiseth
 the Fathers, and will enthrone his own
 judgement above the wisdom of the an-
 cient; refuseth Expositours, that he may
 have his own sence; and if he can start
 up but some new opinions, he thinks
 himself as worthy a member of Christia-
 nity, as if he were an Apostle, to some
 new found land. Now Sir, though some
 do take the Church to be the Scriptures,
 yet the Scriptures cannot be the Church,
 because the Scriptures send us to the
 Church, audi Ecclesiam, dic Ecclesie,
 others take, the Elect to be the Church,
 yet

yet this cannot be, for we know not who are elect, and who not, that which must be the Church, must be a visible, an eminent societie of men, to whose Authority, in cases of appeale and matter of judgement, we are to acquiesse and subscribe. And I appeale to Your Royall heart, whether there be a Church in the world, to whom in these respects we ought to reverence, and esteeme more then the Church of Rome; and that the Church of Rome is externally glorious, it doth not follow, that therefore she is not internall holy; for the Kings daughters clothing was of wrought gold, as well as she was all glorious within; and though she had never so many Divine graces within her, yet she had honourable women without her, as her attendants: and for the question, whether this inward glory is to be so much sought for within the gates of Rome, is the question: and not yet decided.

King. My Lord, I'll deale as ingeniously with you as I can. When the

the *Romane* Monarch stretch'd forth his arms from *East* to *West*, he might make the Bishops of *Rome* oecumency as large as was his Empire, and all the Churches in the world were bound to follow her Lawes and decretalls, because God hath made such Emperours, nursing Fathers of his Church, as it was prophesied by the Divine *Esay*; alwayes provided, that the child be not pourtractured greater then the Nurse, (as hath been observed by the pride of your Bishops of *Rome*.) but when the several Kingdoms of Christendom shook off the *Roman* Yoke; I see no reason why the Bishop of *Rome* should expect obedience from the Clergie of other Countreies, any more then the Arch. Bishop of *Canterbury* should expect obedience from the Clergie of other Kingdoms. And for your deriving your Authority from Saint *Peter*; I have no reason, why we may not as well derive our Authority from *Simon Zelotes*, or
Joseph

Joseph of Arimathea, or from Philip, of whose planting the Gospel, we have as good warrant, as you have for Saint Peter, his planting the Gospel in Rome. But, my Lord, I must tell you, that there are other Objections to be made against your Church, which more condemns her, if these were answered.

Marq. May it please Your Majestie, to give me leave to speak a word or two, to what I have said, and then I shall humbly beg Your further Objections, as to that of the Christian Kingdomes, shaking of the Roman Yoake and falling to pieces, which was so prophesied it should, yet the Church should not do so, because it is said it shall remaine in unitie, and for Your Majesties Objection concerning Simon Zelotes, Joseph of Arimathea, &c. It is answered, that there were two conversions, the first of the Brittaines, the second of the Saxons; we onely require this Justice from you, as you are English, not Welch-men, for
the

the Church of England, involves all the Brittaines within her Communion: for the Brittaines have not now any distinct Church from the Church of England. Now if Your Majestie please, I expect your further Objections.

King. My Lord, I have not done with you yet, though particular Churches may fall away in their severall respects of obedience to one supreme Authority, yet it followes not, that the Church should be thereby divided, for as long as they agree in the unity of the same spirit, and the bond of peace, the Church, is still at unitie, as so many sheaves of corne are not unbound, because they are severed. Many sheaves may be long to one field, to one man, and may be carried to one barne, and be fervient to the same table. Unity may consist in this as wel, as in being hudled up together in a ricke with one cocke-sheave above the rest. I have a hundred pieces in my pocket,

I find them something heavie, I divide the sum, halfe in one pocket, and halfe in an other: and subdivide them afterwards in two severall lesser pockets; The moneys is divided, but the sum is not broke, the hundred pounds is as whole as when it was together, because it belongs to the same man, and is in the same possession; so though we divide our selves from *Rome*, if neither of us divide our selves from Christ, we agree in him, who is the Center of all unitie, though we differ in matter of depending upon one another. But my Lord of *Worcester*, we are got into such a large field of discourse, that the greatest Schollers of them all can sooner shew us the way in, then out of it; therefore, before we go too far, let us retire, lest we lose our selves; and therefore, I pray my Lord, satisfie me in these particulars: Why do you leave out the second Commandment, and cut another in two?

too? why do you with-hould the Cup from the Laytie? why have you seven Sacraments, when Christ instituted but two? why do you abuse the World with such a fable, as Purgatory, and make ignorant fooles believe, you can fish soules from thence with silver hookes? why do you pray to Saints, and worship Images? Those are the offences which are given by your Church of Rome unto the Church of Christ; of these things I would be satisfied.

Marq. Sir, Although the Church be undefiled, yet she may not be spotless, to several apprehensions: for the Church is compared to the Moon, that is full of spots; but they are but spots of our fancying; though the Church be never so cumly, yet she is described unto us to have black eye-browes, which may to some be as great an occasion of dislike, as they are to others foyles, which set her off more lovely. We must not make our fancies, judgements of condemnation to

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her, with whom Christ so much was ravished. For Your Majesties Objections, and first, as to that of leaving out the second Commandment, and cutting another in two; I beseech Your Majesties, who called them Commandments? who told you they were ten? who told you which were first, and second, &c. The Scripture onely called them words: those words, but these: and these words were never divided in the Scriptures into ten Commandments, but two Tables. The Church did all this, and might as well have named them twenty as ten Commandments; that which Your Majestie calls the second Commandment, is but the explanation of the first, and is not razed out of the Bible, but for brevitie sake in the mannalls it is left out, as the rest of the Commandment is left out concerning the Sabbath, and others: wherefore the same Church which gave them their Name, their Number, and their Distinction, may in their breviats, leave out what she deems to be but exposition: and deliver

deliver what she thinks for substance, without any such heavie charge as being blottable, out of the book of life, for diminishing the word of God.

For withholding the Cup from the Laytie; where did Christ, either give or command to be given, either the bread or the wine to any such? drink you all of this: but they were all Apostles to whom he said so; There were neither lay men, or women, there: If the Church allowed them afterwards to receive it either in one, or both kinds: they ought to be satisfied therewith, accordingly: but not question the Churches her Actions. She that could alter the Sabbath into the Lords day, and change the dipping of the baptised over head and eares in water, to a little sprinkling upon the face, (by reason of some immergencies, & inconveniencies, occasioned by the difference of Seasons, and Countrys) may upon the like occasion, accordingly, dispose of the manner of her Administration of her Sacraments. Neither was this done

without great reason the world had not wine in all her Countries, but it had bread. Wherefore it was thought for uniformity sake (that they might not be unlike to one another, but all receive alike, that they should onely receive the bread, which was to be had in every place, and not the Cup, in regard, that wine was not every where to be had. I wonder that any body should be so much offended at any such thing, for bread and wine do signifie Christ crucified; I appeale to common reason, if a dead body doth not represent a passion, as much, as if we saw the blond lie by it. If you grant the Churches Power in other matters, and rest satisfie therein, why do you boggle at this? especially, when any Priest (where wine is to be had) if you desire it, he will give it you. But if upon every mans call, the Church should fall to reforming upon every seeming fault, which may be but supposed to be found, the people would never stop, untill they had made such a through Reformation in all parts,

parts, as they have done in the greatest part of Germany, where there is not a man to preach, or hear the Gospel, to eat the bread, or drink the wine: you never pickt so many holes in our Coates, as this licentiousness hath done in yours.

For our seven Sacraments, she that called the Articles of our Faith 12, the Beatitudes 8, the Graces 3, the Virtues 4, called these 7, & might have called them 17, if she had thought it meet. A Sacrament is nothing else but what is done with a holy mind, and why Sacrament either in Name, or Number, should be confind to Christs onely Institution, I see no cause for it; If I can prove that God did institute such a thing in Paradise, (as he did marriage) shall not I call that a Sacrament as well as what was instituted by Christ, when he was upon the Earth? If Christ institutes the Order of giving & receiuing the holy Ghost, shall not I call this the Sacrament of Orders? If Christ injoyns us all repentance, shall we not say repentance is a Sacrament? If Christ

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blesseth

blesseth little children, and saith, Suffer them to come unto me and forbid them not; shall we not say, that such Confirmation is a Sacrament? Truly I do not understand their meaning; They have taken away five, which five, either by God or Christ, or the holy Ghost (who are all one) were instituted; and yet they say, they are not Sacraments, because they were not instituted by Christ: And the two that are left viz. baptisme and the Lords Supper; for the first, you hold it necessary to Salvation; and for the second, you do not admit the reall presence: so that of the two remaining, you have taken away the necessitie of the one, and the reality of the other, so fare well all.

Now for Purgatory, I do believe, we have as good ground for it out of this place of Scripture, viz. He shall be purged, yet so as if it were by fire: as you can prove a Hell out of this place of Scripture: He shall be cast into utter darkness, and into the lake that burneth

burneth with fire and brimstone, where shall be weeping and knatching of teeth. Neither can you make more exceptions to our inference out of this place of Scripture, to prove Purgatory, then the Atheist (if wits may be permitted to roame in such things, as these once settled (and believed generally) will find ground enough to quarrell at your burning lake; and the vaine Philosopher, Contradictions enough, in the description, of the effects of those hellish Torments, viz. weeping and knashing of teeth: the one having its procedure from heat, the other from cold, which are meer Contradictions, and therefore fabulous; take heed, we do not take away Hell, in removing of Purgatory. You see not, how your laughing at Purgatory hath caused such laughing at Hell, and Devils; untill at last, you shall see them bid the Heavens come down; and plucke the Almighty out of his Throne; If a Text of Scripture with the Churches Exposition be not sufficient for a man to rest, both

his Science & Conscience upon : I know not where it will find a resting place, it may shoot at Random, but never take so right an ayme; and for the silver hooke you talk'd of, I do not justifie the abuse of any, I know there is a great difference between the Court of Rome, and the Church of Rome, and if these Errours were in the Church it self, yet the tares must not be hastily pluckt out of the field of the Church, least the wheat be pluckt up with it.

Now for our praying to Saints, there is no body that prays to any Saints, otherwise then as we on earth desire the benefit of one anothers prayers. We do not believe, that they can help us (of themselves) or that they have power to forgive sin, but we believe that they are nearer to God, his favour & more dear unto him; and therefore we believe, that he will hear them with, or for us, sooner then he will hear us when we pray upon our own account: as we desire the prayers of some good and holy man, (whom we believe

believe to be so) hoping it will be a benefit unto us; all that can be said against it, is, that they do not hear us. I will not trouble Your Majestie with the Schoolmens Speculum Creatoris, but I shall desire to be plaine, when there is joy in heaven over every sinner that repenteth: do you think that the Saints which are there, are ignorant of the occasion of that joy? or do they rejoyce at they know not what? If the Saints in heaven do crie, how long Lord, how long holy and just, dost thou not avenge our blood upon them, which dwell upon the earth: if they know that their blood is not yet avenged, do they not know when a sinner is converted? and if they know the time of conversion, do they not know the time of prayer? If Abraham knew that there were such men as Moses and the Prophets, who was dead so many hundreds of years before their time, can we say, that they are ignorant? think ye, that those ministring Angels who are called Intelligencers, give them no in-

intelligences? or that they gather nothing of intelligence by looking him in the face, who is the fullness of knowledge, and to all these the practise and opinion of so Catholick a Church; God can onely forgive sins, Christ can onely mediat, but Saints, whether in heaven, or on the earth, may intercede for one another.

Lastly, for our worshipping of Images: confounded be all they that worshipped them, for me, God is onely worthy to be worshipped; but if I kneel before the Picture of my Saviour, I worship him kneeling before his Picture; the worship is in the heart, and not in the knee, and where the true God is in the intention, there can be no idolatrie.

O Sir, Christian Religion is not a Protestation, but a Gospel: it would better consist with unity, then opposition: we hold it a peece of popery to knocke our own breasts with the fists of constitution, whilst we hold it most Evangelicall, to knocke at our neighbours with a Constables

*stables staff: a pious care in a mother
 Church, labours to educate her own
 daughter, and having fed her at her
 own breasts, all the gratitude she returns
 her mother, is to call her whore, Anti-
 christ, Babylon, and all the spitefull and
 vile names that can be imagined, they for-
 get that saying of the Apostle St. James:
 If any man among you seeme to be
 religious, & bridled not his tongue,
 but deceiveth his own heart, that
 mans Religion is in vaine; Pure Re-
 ligion, and undefiled before God, and
 the Father, is this: to visit the father-
 lesse and widows, in their affli-
 ction, and to keep himself unspot-
 ted from the world. What should I
 say more, the Scriptures are made a nose
 of wax, for every bold hand to wring it
 which way he pleaseth, they are rejected
 by private men, by whole books, The
 Articles of our Creed are said not to be
 of the Apostle framing, the command-
 ments not belonging to Christians, im-
 possible to be kept, the Sacraments de-
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nied; Charity not onely grown cold, but quite starved, and they will be sav'd by meanes, quite contrary to what the Gospel (which they seeme to profess) sets down, viz. by Faith without good works, onely believe & thats enough, whereas the holy Apostle Saint James tells us, that faith profiteth nothing without good works---

„ Here the Marques was going on,
 „ and His Majestie interrupted him.

King. My Lord, you let a flood-gate of Arguments out, against my naked breast, yet it doth not bear me any thing backwards; you have spoken a great many things, that no way concerns Us, but such, as we find fault with, as much as you, and other things, to which I could easily give answer, If I could take but some of that time and leasure that you have taken to compose your Arguments. It is not onely the Picture of our Saviour, but the Pictures of Saints which you both worship, and adore, and maintaine it to be lawfull and
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not onely so, but the Picture of God the Father, like an old man, and many other things which I forbear, because I fear, you have done your self more hurt then me good, in depriving your self of the rest, to which you are accustomed; for whilst our Arguments do multiplie our time lesions, to that of Saint *James*, where it is said, that faith profiteth nothing without good works; I hope the Doctor here can tell you, that Saint *Paul* faith, that we are justified by Faith, and not by the works of the Law.

Marq. *Sir, I believe the Doctor will neither tell Your Majestie, nor me, that Faith can justifie without works.*

King. That question the Doctor can soon decide, what say you to it Doctor? you must speak now.

Doctor. If it may please Your Majestie, it would be as great a disobedience to hold my peace, now I am commanded to speak, as it would have been a presumption in me to speak before I was commanded;
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I am so far from thinking that either Faith, without good works, or that good works, without Faith, can justify: that I cannot believe that there is such a thing as either. No more then I can imagine, that there may be a tree bearing fruit, without a root: or that the Sun can be up, before it be day: or that a fire can have no heat; for although it be possible, that a man may do some good without Faith, yet he cannot do good works without it; for though we may naturally incline to some goodnesse, as flowers and plants naturally grow to perfection; Yet this good cannot be said to be wrought by us, but by the hand of Faith; and Faith her self (where she is truly so) can no more stand still, then can the Sun in the Firmament or refuse to let her light so shine before men, that they may see her good works, then the same Sun can appear in the same Firmament, and dart no beams. And whilst Faith and good works strive for the proprietie of Justification; I do believe, they both exclude a third, which hath more right to our Justification then either. For that which we call Justification by Faith, is not properly Justification: but onely an apprehension of it: as
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that vvhich we call Justification, by good works, is not properly Justification, but onely a Declaration of it, to be so: *ex-empli gratia*: I receive a pardon: my hand that receiv's it, doth not justifie; 'tis put in execution, and read in open Court, all this did not procure it me. Doubtless there is a reward for the righteous, doubtless there is a God that judgeth the Earth, wherefore upon this ground of belief, I work out my Salvation as well as I can: and do all the good that lies in my power. I do good works. Doubtless this man hath some reason for what he doth: it is because he hath store of Faith, which believes, there is a God, and that that God will accept of his endeavours, wherefore to him alone who hath given us Faith, and hath wrought all our good vvorks in us, can vve properly attribute the tearme of Justification: *Justificatio apprehensiva*, vve may conceive and beare in our hearts: *Justificatio declarativa*, vve may shew vvith our hands: but *Justificatio Effectiva*, proper and effectuall Justification none can lay claim unto, but Christ alone that as our sins vv ere imputed unto Christ, so his righteousness might be ours by imputation.

King. Doctor, I thank you in this point, I believe you have reconciled us both.

Doctor. May it please Your Majestie, if the venome vvere taken out, there is no wound in the Churches body, but might soon be healed.

Marq. „Hereat the Marquesse somewhat earnestly cried, Hould Sir, You have said well in one respect, but there are two wayes of Justification: in us, and ~~the~~ without us: Christ is a cause of Justification by his grace, and merits without us; and so we are justified by baptisme: and we are justified by the gifts of God in us, viz. Faith, Hope and Charitty. „Whereupon the King spake as quickly.

King. But my Lord, both Justifications come from Christ, according to your own saying: that without us, by his grace and merit: that within us, by his gifts and favour; therefore Christ is all in all, in the matter of Justification; & therefore though
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there were a thousand wayes, and meanes to our Justification: yet there is but one effectuall cause, and that is Christ.

Marq. How is it then, that we are called by the Apostle, Cooperarii Christo? Fellow-workers, together with Christ?

King. The Doctor hath told you, how, already. If you lie wallowing in sin, and Christ helps you out, your reaching of him your hand is a working together with Christ; Yet for all that, it cannot be said, that you helped your self out of the ditch: for then there had been no need of Christ. Your apprehending the succour that came unto you, no way attributes, the God have mercie to your self: no more, then the declaring your self to be alive, by action; is the cause of setting you upon your legg's, so that we may divide this threefold Justification, as *Peter* divided his three Tabernacles, here is

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one for *Moses*, and one for *Elias*: I pray let us have one for *Christ*, and let that be the chiefe.

Marq. *And Reason good.*

King. I wish that all Controversies betwixt you and Us were as well decided: I am fully satisfied in this point.

Doct^r. May it please Your Majestie: A great many Controversies between us and the Papists might be soon decided, if the Churches revenues (which were every where taken away, more or less, where differences in Religion, in several parts of the world, did arise in the Church) were not an obstacle of the reunion; like the stone, which the Crab cast into the Oyster, which hindred it from ever shutting it self again; like the division, which happened between the *Greek* and *Latin* Church. *Photinus* intrudes himself into the Patriarch-ship of *Constantinople* over the head of *Ignatius*, the lawfull Patriarch thereof, whom the Pope preserved in his Communion, and then the difference of the Procession of the holy Ghost, between those two Churches, was fomented by the sayd *Photinus*: least the wound
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should heale to soone, and the patient should not be held long enough in cure, for the benefit of the *Chyrurgion*, Sacrilege hath brought more divisions then the nature of their causes have required: and the universities play with edged tools, whilst hungry stomacks run away with their meat; wherefore since Your Majestie was pleased to discharge the watch, that I had set before the door of my lips: I shall make bold to put Your Majestie in mind of houlding my Lord to the demand which Your Majestie once made unto his Lordship concerning the true Church; for if once that Question were througly determined, all Controversies not onely between Your Majestie & his Lordship, but also all the Controversies that ever were started, would soon be decided at a short race end, and without this, we take away the meanes of reconciliation. For I must confesse ingeniously (yet under the highest correction) that there is not a thing that I ever understood less, then that assertion of the Scriptures being judge of Controversies, though in some sence I must, and will acknowledge it: but not as it is a book consisting of papers, words, and letters; for as we commonly say in matters

of civil differences, the Law shall be the Judge between us: we do not mean, that every man shall run unto the Law books, or that any Lawyer himself shall search his Law-caes, and thereupon possess himself of any thing that is in question, between him and another, without a legall trial and determination by lawfull Judges, constituted to that same purpose; In like manner saving knowledge and Divine Truths are the portion, that all Gods children layes fast claime unto: yet they must not be their own carvers, though it is their own meat, that is before them, whilst they have a mother at the table; They must not slight all Orders, Constitutions, Appeales and Rules of Faith! Saving knowledge and Divine Truths, are not to be wrested from the Scripture by private hands, for then the Scripture were of private interpretation: which is against the Apostles Rule! neither are those undefiled incorruptible and immaculate inheritances, which are reserved for us in heaven, to be conveighed unto us by any Privy-seales. For there is nothing more absurd, to my understanding, then to say, that the thing contested (which is the true meaning of the Scriptures) shall
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be Judge of the Contestation: no way inferiour to that absurditie, which would follow, would be this, if we should leave the deciding of the sence of the words of the Law, to the preoccupied understanding of one of the Advocates; neither is this all the absurditie that doth arise, upon this Supposition: for if you grant this to one, you must grant it to any one, and to every one: if there were but two, how will you reconcile them both? If you grant that this judicature must be in many, there are many manyes, which of the manyes will you have? decide but that, and you satisfie all. For if you make the Scripture the Judge of Controversie, you make the reader Judge of the Scripture: as a man consists of a soul and body, so the Scripture consists of the letter and the sence, if I make the dead letter my Judge, I am the greatest, and simplest idolater in the world: it will tell me no more, then it told the *Indian* Emperour *Powhatan*, who asking the Jesuite, how he knew all that to be true which he had told him, and the Jesuite answering him, that Gods word did tell him so. The Emperour asked him, where it was? he shewed him his Bible.

after that he had held it in his hands a prittie while, answered, It tells me nothing; But you will say, you can read, and so you will find the meaning out of the significant Character; and when you have done, as you apprehend it, so it must be; and so the Scripture is nothing else but your meaning: wherefore necessitie requires an external Judge, for determination of differences besides the Scriptures. And we can have no better resources to any, then to such as the Scripture it self calls upon us to hear, which is the Church, which Church would be found out.

King. Doctor, Saint *John* in his first Epistle tells us, that the holy Scripture is that, to whose truth the Spirit beareth witness. And *John* the Evangelist tells us, that the Scripture is that which gives a greater Testimonie of Christ, then *John* the Baptist. Saint *Luke* tells us, that if we believe not the Scripture, we would not believe though one were risen from the dead: and Christ himself, who raised men from death to life,

life, tells us ; they cannot believe his words , if they believe not in *Moses* writings: Saint *Peter* tells us, that the holy Scriptures is *surer then a voice from heaven*: Saint *Paul* tells us ; that it is *lively in operation*, and whereby the Spirits demonstrates his power ; and that , it is able to make a man wise to salvation ; able to save our soules ; and that it is sufficient (too) to make us believe in Christ, to live everlasting, John 20. As in every seed, there is a Spirit, which meeting with earth, heat, and moisture, grows to perfection : so the seed of the word, wherein Gods holy Spirit being sown in the heart, invivified by the heat of faith, and watered with the teares of repentance) soon fructifies without any further Circumstance.

Doctör. It doth so, but Your Majestie presupposes all this while, husband-men, and husbandery, barnes and threshing floures, winnowing and uniting these severall graines into one loafe, before it can

become childrens bread. All that Your Majesty hath said concerning the Scriptures sufficiencie, is true, provided, that those Scriptures be duly handled, for as the Law is sufficient to determine, right and keep all in peace and quiteness, yet the execution of that sufficiencie, cannot be performed without Courts and Iudges: so when we have granted the Scriptures to be all that the most reverend estimation can attribute unto them, yet Religion cannot be exercised, nor differences in Religion reconciled, without a Judge; For as Saint *Jerom* tells us, who was no great friend to Popes or Bishops: *Si non una, exors quædam, & iminens detur potestas tot efficerentur in Ecclesia schismata quot Sacerdotes.* Wherefore I would faine find out that which the Scripture bids me hear, *audi Ecclesiam*: I would faine referre my self to that to which the Scripture commands me to appeale, and tells me, that if I do not, I shall be a heathen and a Publican, *dic Ecclesiæ*: which Church Saint *Paul* in his first Epistle calls the pillar and foundation of Truth, of which the Propbet *Ezekiel* saith: *I will place my Sanctification in the midst of her for ever*: and the Propbet *Esay*, that the Lord would never forsake her, in whose light

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the people shall walke, and Kings in the brightness of her Orient; Against which our Saviour saith: *The gates of Hell shall not pervaile: with whom our Saviour saith: he would be alwayes unto the end of the world.* And from whom the Spirit of Truth should never depart. For although the Psalmist tells us, that the word of the Lord is clear, in-lightning the eyes, yet the same Prophet said to God: *Enlighten mine eyes, that I may see the marveils of thy Law:* And Saint John tells us, that the book of God had seven Seales, and it was not every one that was thought worthy to open it, onely the lambe. The Disciples had been ignorant, if *Iesus* had not opened the Scriptures unto them. The Eunuch could not understood them without an Interpreter; and Saint Peter tels us, that the Scripture is not of private Interpretation: and that in his brother Pauls epistles there are many things hard to be understood, which ignorant and light-headed-men wrest, to their own perdition. Wherefore though as Saint Chrysostom saith: *Omnia clara sunt & plana ex-scripturis divinis: quaecunque necessaria sunt, manifesta sunt:* yet no man ever hath yet defined what are necessary, and what not. What points are fundamentall, and what are

are not fundamentall. Necessary to Salvation is one thing, and necessary for knowledge as an improvement of our faith is an other thing, for the first, if a man keeps the Commandments, and believes all the Articles of the Creed, he may be saved, though he never read a word of Scripture; but much more assuredly if he meditates upon Gods word with the *Psalmist* day and night. But if he meanes to walk by the rule of Gods word, and to search the Scriptures, he must lay hold upon the means that God hath ordained, whereby he may attain unto the true understanding of them; for as Saint *Paul* saith: *God hath placed in the Church Apostles, Prophets, Evangelists, Pastors and Doctōrs*, to the end we should be no more little children, blown about with every wind of Doctrine, therefore it is not for babes in understanding to take upon them to understand those things, wherein so great a Prophet as the Prophet *David* confessed the darkness of his own ignorance. And though it be true, the Scripture is a river through which a lambe may wade, and an Elephant may swim, yet it is to be supposed and understood, that the lambe must wade but onely through, where the
river

river is foordable ; It doth not suppose the river to be all alike in depth , for such a river was never heard of ; but there may be places in the river, where the lambe may swim as well as the Elephant , otherwise it is impossible that an Elephant should swim in the same depth , where a lambe may wade , though in the same river he may ; neither is it the meaning of that place, that the child of God may wade through the Scripture without directions, help , or Judges , but that the meanest capacitie , qualified with a harmeless innocence , and desirous to wade through that river of living waters to eternal life , may find so much of Comfort , and heavenly knowledge there easily to be obtained, that he may easily wade through to his eternal Salvation ; and that there are also places in the same river , wherein the highest speculations may plunge themselves , in the deep misteries of God. Wherefore with pardon 'crav'd for my presumption , in holding Your Majestie in so tedious a discourse , as also, for my boldness in obtruding my opinion , which is except (as incomparable *Hooker* in his Ecclesiasticall pollicy hath well observed) the Churches Authority be required herein , as necessary
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hereunto we shall be so far from agreeing upon the true meaning of the Scripture, that the outward letter sealed with the inward witness of the Spirit (being all hereticks have quoted Scripture and pretended Spirit) will not be a warrant sufficient enough, for any private man, to judge so much as the Scripture to be Scripture: or the Gospel it self, to be the Gospel of Christ: This Church being found out, and her Authority allowed of, all controversies would be soon decided, and although we allow the Scripture to be the lock, upon the door, which is Christ, yet we must allow the Church, to be the Key, that must open it; as Saint *Ambrose* in his 38. Sermon calls the agreement of the Apostles in the Articles of our belief, *Gla-via Scriptura*, one of whose Articles is, I believe the holy Catholick Church. As the Lion, wants neither strength, nor courage, nor power, nor weapons, to seize upon his prey, yet he wants a nose to find it out: wherefore by naturall instinct, he takes to his assistants, the little Jack-call: a quick sented beast: who runs before the Lion, and having found out the prey in his language, gives the Lion notice of it, who soberly untill such time as he fixes his eyes

eyes upon the bootie, makes his advance, but once comming within view of it, with a more speed then the swiftest running can make hast, he jumps upon it, and seizes it. Now to apply this to our purpose.

Christ crucified is the main substance of the Gospel, according to the Apostles saying: *I desire to know nothing, but Jesus, and him crucified*; This crucified Christ is the nourishment of our soules, according to our Saviours own words: *Ubi Cadaver, ibi aquila*. Thereby drawing his Disciples from the curious speculation of his body glorified, to the profitable meditation of his body crucified: It is the prey of the Elect: the dead Carkes feedeth the Eagles, Christ crucified, nourisheth his Saints: according to Saint Johns saying, *except we eat the flesh of the Son of man, and drink his bloud, we have no life in us*; him we must mastigate, and chew by faith: traject, and convey him into our hearts as nutriment, by meditation: and digest him by Coalition, whereby we grow one with Christ, and Christ becomes one with us, according to that saying of Tertullian, *auditu devorandus est, intellectu ruminandus, fide digerendus*.

Now for the true understanding of the Scriptures, which is no other thing, then
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the finding out of *Jesus*, and him crucified, who is the very life of the Scriptures: which body of Divinitie, is nourished with no other food, and all its vaines fil'd with no other blood: though this heavenly food the Scripture have neither force nor power to seize upon its prey, but is endued with a lively spirit, able to overcome the greatest ignorance, yet there is a quick sented assistant called *Ecclesia*, or Church, which is derived from a *verbe*, which signifies to call, which must be the Jack-call to which this powerfull seeker after this prey must joyn it self, or else it will never be able to find it out; and when we are called, we must go soberly to work, untill by this meanes we have attained unto the true understanding and sight thereof, and then, let the Lion, like the Eagle, *Ma-ber-shalal-hafshaz* (as the Prophet *Esay* cap. 8. v. 3. tells us,) *make hast to the prey, make speed to the spoile.* Saint Paul confirms the use of this Etimologie writing to the *Corinthians* viz. To the Saints called, and the *Ephesians* cap. 4. he tells us, if ye would be in one body, and in one spirit, and of one mind, you must be as you are called in our hope of your vocation: and in his Epistle to the *Colossians* cap. 3. he tells us, that if we will have the peace

peace of Christ to rule in our hearts, that is it by which we are called in one self body, where we must allow a constitution or Societie of men called to that purpose, and whose calling it is to procure unto us this peace and unitie in the Church, or we shall never find it. Thus when dissention arose between Paul and Barnabas concerning Circumcision, their disputations could effect nothing but heat, untill the Apostles and Elders met together, and determined the matter: there must be a society of men, that can say, *bene visum fuit nobis & spiritui sancto*, or else matters of that nature will never be determined, vvhich societie is there called the Church, vvhich Church we are to find.

King. I pray my Lord, what do you meane by the holy Catholick Church, do you meane the Church of Rome?

Marq. I do so.

King. My thinks it should be inconsistent with it, to be both universal, and particular.

Marq. No more then it is inconsistent, for the Generall of Your Army to be

be Generall of all Your Officers , and Souldiers, and yet a particular man. By the word Roman we intend not the particular Church of Rome , but all the Churches which adhere and are joyned in Communion with the Roman Church, as by the Jewish Church , was not onely meant the Church of Judah, onely, but of all the other Tribes which had Communion with her ; the word Catholick is taken in three severall sences , formally, causually , and participatively : In the first sence , the Societie of all the true particular Churches , united in one selfsame Communion , is called Catholick ; Causually, the Roman Church is called Catholick , for as much as she infuseth universalitie into all the whole body of the Catholick Church, wherefore being a Center and begining of Ecclesiasticall Communion, infusing unitie, which is the form of of universalitie , into the Catholick Church. She may be called Catholick, Participatively, because particular Churches agree , and participate in Doctrine

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Drine and Communion with the Catholick.

King. You have satisfied me why the Church of *Rome* (in your sence) may be called Catholick, but you have not yet satisfied me, why other Churches may not be called (causually) as much Catholik as she: being the *Greek Church* hath infused as much universalitie into the wholy body of the Catholick Church as she did, and was both center and circumference, as much as ever she was.

Marq. Sir, as to this point, I shall refer Your Majestie to the learned reply, that the profound Card. Peroon, so respectfully and learnedly made to Your royall Father his Apologie, wherein this point is largely and (to my apprehension) fully answered. But will Your Majestie either give or take, either let me shew you this Church, or else do Your Majestie shew it me.

King. My Lord, if you can shew.

it me, I shall not shut mine eyes against it; But at this time, truly my Lord, I can hardly hold them open. My Lord, I pray, will you set down your mind in writing, and I will promise you it shall want no animadversion, and that I will give, you my clear opinion concerning it.

Marq. O Sir! Literæ scriptæ manent; I do not like, that what I speak, hereto Your Majestie, I can promise my self, so much from Your goodness, that no bad Construction shall be made of what I speak. But if my writing should come into other folkes hands, I may justly fear their comments: wherefore I desire to be excused.

King. My Lord, I should it more convenient so to doe: I will promise you, that I will let no eyes but mine own view, your Paper: and I will returne it to you again by the Doctor.

Marq. Upon that Condition I am contented: I have one request more unto

to Your Majestie: that You would make one Prayer to God, to direct You in the right way: and that You would lay aside all prejudice, and self-interest, and that You will not so much fear the Subject, as the Superiour, who is over all, and then You cannot do a miss.

King. My Lord, all this shall be done, by the Grace of God.

Whereupon the Marques called upon me to help him, so that he might kneel: and being upon his knees, he desired to kiss His Majesties hand, which he did, saying:

Sir, I have not a thought in my heart, that tends not to the service of my God, and you: and if I could have resisted this motion of his Spirit, I had desisted long ago, but I could not: wherefore on both my knees, I pray to his Divine Majestie, that he will not be wanting to his own Ordinance, but will direct Your understanding, to those things, which shall make You a happy King upon Earth, and a Saint in Heaven; “ And thereupon he

“fell a weeping, bidding me to light His
 “Majestie to His Chamber. As the King
 “was going, he said unto the Marquess:
 My Lord, it is great pittie, that you
 should be in the wrong: “Whereat
 “the Marquess soon replied: It is grea-
 ter pittie, that You should not be in the
 right. “The King said: God direct us
 both: The Marquess said: Amen, Amen,
 I pray God. “Thus they both parted:
 “and (as I was lighting His Majestie to
 “His Chamber,) His Majestie told me,
 “that he did not think to have found
 “the old Man so ready at it, and that
 “he believed, he was a long time putting
 “on his armour: yet it was hardly
 “prooffe. To which I made answer, that
 “I believe, his Lordship had more reason
 “to wonder, how His Majestie (so un-
 “prepared) could withstand the on set.
 “The King (being brought to His door,)
 “commanded me, that before I brought
 “him his Lordship Paper, I should per-
 “use it, and give him my opinion of it.
 “Which I promised to obey, and so re-
 “turned

“ turned to the Marquess, whom I found
 “ in the dark upon his knees, whom I did
 “ not disturbe; but when he rise, he said
 “ unto me: Doctor, I will tell you what
 I was doing, I was giving God thanks,
 that he had preserved the use of my me-
 mory for so good a work, and imploring
 a blessing upon my endeavours. “ To
 “ which I made answer: My Lord, no
 “ question, but you think it a good work,
 “ or else you would not implore Gods
 “ blessing upon it. Whereupon my Lord
 said: Ah! Doctor, I would to God, you
 thought so too: “ And waiting upon
 “ him into his Chamber, he further said
 “ unto me: Doctor Bayly, you know, I
 am obliged not to speak unto you in this
 nature, yet I hope, I may say thus much
 unto you, without any breach of promise,
 you may be an Instrument of the greatest
 good that ever befell this Nation. I say
 no more: Good night to you.

The third day after, he gave me this Paper to deliver unto His Majestie, which I did.

The Marques his Paper to the King.

I*T must be granted by all: that there must be (alwayes) in the world, one, holy, Catholick, and Apostolique Church: one, that it may be uniforme: holy, that it may be certain: Catholick, that it may be known: and Apostolick, that it may succeed: this Church must be either the Romane, or the Protestant, or else, some other, that is opposite to both. It cannot be any Church which is opposite to both: because, the Church of England did not (when she separated from the Romane) joyn her self to any: not to the Grecian: for that houlds as many Doctrines contrary to the Church of England, as doth the Romane; nor to any else, because, she agrees with none, no reformed Church under the Sun, that is,*
or

or ever was, hath the same articles of belief, as hath the Church of England: and from any other Church, besides the Romane, she never had a being: and with any other Church besides the Romane, she never had Communion; she cannot be that one, because she is but one: nor Catholick, because she agrees not with any: nor Apostolick, because she hath acknowledged such a fine and recovery, that has quite cut off the entaile which would have (otherwise) descended unto her from the Apostles; neither can she be holy, because she is none of all the other three. Now if these Attributes cannot belong unto the Protestant Religion, and do (clearly) belong unto the Roman, then is the Church of Rom, the Catholick Church. And that it doth, I shall prove it by the marks, which God Almighty hath given us, whereby we should know her.

And the first is Universality: All Nations shall flow unto her, Esa. 2. 2. And the Psalmist: The heathen shall be thine inheritance,

and the uttermost part of the Earth
 for thy possession, Psal. 2.2. *And our
 Saviour Matth. 20.14.* This Gospel of
 the Kingdome shall be preached in
 all the world, as a witness to all Na-
 tions, &c. Now I confesse, that this
 glory is belonging to all Professors of the
 Christian Religion: yet amongst all
 those, who do profess the name of Christ,
 I believe, Your Majestie will consent with
 me herein, that the Romane Church,
 hath this forme of universality, not one-
 ly above all different and distinct Pro-
 fessors of Religion, but also beyond all
 Religions of the world, Turkes or hea-
 thens: and that there is no place in the
 world, where there are no Romane Ca-
 tholicks; which is manifestly wanting
 to all other Religions, whatsoever: Now
 I hope Your Majestie cannot say so of
 any Protestant Religion: neither that
 Your Majestie will call all those who pro-
 test against the Church of Rome, other-
 wise then Protestants: but not Prote-
 stant Catholicks, or Catholicks of the
 Pro-

Protestant Religion, being they are not
 religated within the same Communion,
 and fellowships : for then Religion
 would consist in protestation rather
 then unity ; in Nations falling off from
 one another, rather then all nations flow-
 ing to one another : neither is it a Con-
 sideration altogether invalid, that the
 Church of Rome hath kept possession of
 the name ; all along other reformed
 Churhes, leaving her in possession of the
 name, and taking unto themselves new
 names according to their severall foun-
 ders : except the Church of England,
 (who is now herself become like a Chapter
 that is full of nothing else) whose foun-
 der was such a one, whose name it may
 be they were unwilling to own.

For antiquitie, if we should inquire
 after the old paths, which is the good
 way, and walk therein ; as the Prophet
 Jeremiah adviseth us : if we should
 take our saviours rule, *Ab initio au-*
tem, non fuit sic : if we should observe
 his saying, how the good seed was first
 sowed:

formed: and then the tares: If we should consider the pit from whence we were dug, and the rock from whence we were hewn, we shall find antiquity more applicatory to the Church of Rome, then any Protestant Church. But you will say, your Religion is as ancient as ours; having its procedure from Christ, and his Apostles: so say the Lutheran Protestants, with their Doctrine of Consubstantiation: and many other sorts of Protestants, having other Tenents, altogether contrary to what you hold: how shall we reconcile you? so say all hereticks that ever were, how shall we confute them? a part to set up themselves against the whole, and by the power of the sword, to make themselves Judges, in their own causes, is dealing, that were it your case, I am sure you would think it very hard, I wish you may never find it so.

For Visibilty: Our Saviour compares his Church to a Citie placed on a hill, according unto the Prophet Davids Prophecie,

*besie, a Tabernacle in the Sun: It is likewise compared unto a candle in a candle-stick: not under a bushell: and saith our Saviour, If they shall say unto you, behold, he is in the desert, go ye not forth; Behold, he is in secret places, believe it not; forbidding us against obscure and invisible congregations: Now I beseech Your Majesty, whether should I betake myself, to the Church that was alwayes visible, and gloriously eminent; Or to a Protestant Church that was never eminent, and for the most part invisible? shewding their defection, under an Apostolicall Expression, of a woman in the Revelation, who fled into the wilderness for a thousand years? as if an allegory, could pipe out so many clear texts of Scripture, as are set down by our Saviour, and the Prophets concerning the Churches invisibility? And I could not find any Church in the world, to whom that Prophecy of Esay might more fitly appertain, then to the Church of Rome: I have set
 watch-*

watch-men upon the walls, which shall never hold their peace day nor night, which I am sure no Protestant Church can apply to her self.

It is not enough to say, I maintain the same Faith and Religion which the Apostles taught, and therefore, I am the true Church, ancient, and visible enough: because (as I have said before) every heretick will say as much: but you cannot by these markes of the Church (set down in Scripture) clear your selves to be the true Church, you vainly appeal to the Scriptures siding with you in any particular point: for what can be more absurd, then to appeale from Scripture (setting things down clearly) unto Scripture setting down things more obscurely? There is no particular point of Doctrine in the holy Scripture so manifestly set down, as that concerning the Church, and the Markes thereof: nothing set down more copious and perspicuous then the visibilty, perpetuity and amplitude of the Church.

So that Saint Augustin did not
 tick to say, that the Scriptures were
 more clear about the Church, then they
 were about Christ. Let him answer for
 . He said so in his book, de unitate
 ecclesiæ, and this (he said) was the rea-
 son: because, God (in his wisdom) would
 have the Church to be described
 without any ambiguity, that all Contro-
 versies about the Church may be clearly
 decided: whereby questions about par-
 ticular Doctrines, may find determina-
 tions in her judgement: and that Visi-
 bility might shew the way unto the most
 rude and ignorant: and I know not
 any Church, to whom it may more just-
 ly be attributed, then to the Church of
 Rome: whose Faith (as in the begin-
 ning was spread through the whole
 world) so (all along) and at this day,
 it is generally known among all nations.
 Next to this, I prove the Catholick
 Church to be the Romane; because, a
 lawfull succession of Pastors is required
 in every true Church, according to the
 Prophet

Prophet Esay his Prophecie concerning her, viz. My Spirit which is upon thee, and the words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, from hence forth, for ever; This succession I can find onely in the Church of Rome: This succession they onely can prove; none else, offering to go about it. This succession Saint Augustin sayes, kept him in that Church, viz. a succession of Priests, from the very seat of Peter the Apostle, to the present Bishop of his time. And Optatus Milevitanus records all the Romane Bishops from Saint Peter to Syricius, who then was Pope: and by this, he shewed and made it his Argument, that the true Church was not with the Donatists: bidding them, to shew the Originall of their Chayre: this no Protestant did, or ever can do: The Romane Church gave the English Bishops Commission to preach the Doctrine

of Christ, as they have delivered it un-
 to them: but they never gave them any
 Commission to preach against her Reli-
 gion: which Bishops being turned out,
 for observing the depositum (where-
 with they were instructed) and new
 Bishops chosen in their room (by her,
 who not contenting her self with being a
 nursing mother thereof, must needs be
 head of the child: and moderatrix in
 the same Church, wherein by the Apostles
 precept she is forbidden to speak) the
 Succession was broke off: the branch cut
 off from the body, becoming no part of
 the tree, fit for nothing but to be chopt
 into smaller pieces, and so fitted for
 the fire; this proove of Succession the
 Bishops of England, thought so necessa-
 ry, for proving their Church to be the
 true Church, that they affirmed them-
 selves to be consecrated by Catholick Bi-
 shops, their Predecessors, which (never
 proved) argues the interruption, and
 affirming it, shewes how that (in their
 own opinion) the Succession could not
 hold

hold in the inferiour Ministers (as indeed it cannot) for as there is a continued supply of Embassadors in all places, yet the Succession is in the royall race: so though all vacancies are replenished by Ministers of the Gospel, yet the Succession of the Authority was in the Bishops, as descended (to them) from the Apostles, according to our Saviours rule: I will be with you alwayes unto the end of the world; Which Affirmation of theirs, argues that their calling is insufficient without it: and in that they would faine derive it from the Church of Rome, it argues, that that is the true Church: and yet they would forsake her, supposing her to have errors, when that Reformation it self, was but a Supposition; for seeing they hold that their Church may erre, they can be certain of nothing: and whilst (for errors sake) they forsake the Church of Rome, the Church of England (in forsaking her) may be in the greatest error of all: where there is neither Succession,

tion, nor assurance, I must leave her to her self; and Your Majestie to judge.

Next: I prove, the Romane Church, to be the true Church, by her unity in Doctrine: for so the Apostle Paul requires all the Churches children to be of one mind. viz. I beseech you, that all speak one thing; Be ye knit together in one mind, and one Judgement, 1. Cor. 1. Endeavouring to keep the unitie of the Spirit in the bond of peace, Ephes. 4. 3. The multitude of them that believed, were of one heart, & of one soul, Act. 4. 32. Continue in one spirit and one mind, of one accord and one judgement, Phil. 1. 27. Phil. 2. 2. So our Saviour prayeth that they may be one; So Joseph forewarned his brethren, that they should not fall out by the way, knowing that whilst they were with him, he could order them: when they came to their father, he could order them: but having no head, they should be apt to dissentious. This Unity I find nowhere

but in the Church of Rome: agreeing in all things, which the Church of Rome hath determined for Doctrine, whereas the Protestant Doctrine, like the heresie of Simon Magus, divided it self into severall sects, and to that of the Donatists which were cut into small threds, in so much, that among the many Religions which are lately sprung up, and the sub, sub, subdivisions under them: each one (pretending to be the true Protestant) excluding the other: and all of them together, no more likely to be bound up in the bond of peace, then a bundle of thornes, can expect binding with a rope of sand; In vaine is their excuse, if non-disagreement in fundamentalls: for they dis-agree amongst themselves about the Sacrament: for the Lutherans hold Consubstantiation: but the Church of England no such matter.

Some, that Christ descended into hell: others not. The Church of England maintaine their King to be the head of the Church: The Helvetians will acknowledge

knowledge no such matter: the Presbyterians will acknowledge no such matter; the Independent will acknowledge no such matter: Concerning the Government of the Church by Bishops, some Protestants maintaine it to be Jure Divino: others, to be Jure Ecclesiastico, others no such matter. Some thinks that the English translations of the Bible in some places takes away, in other places addes, and other-some places changes the meaning of the holy Ghost, and some think it no such matter or else the Bishops

Lincol. min. would not have recommended
to K. James, it unto the people. Lastly,
pag. 11. 13. they are so far from agreeing
about the true meaning of the word of
God, that they cannot agree upon what
is the word of God: For Lutherans, de-

Chem. Ex. deny the second Epistle of Saint
Contr. Trid. Peter; the second and third
part. 1. pag. 55 Epistle of Saint John: the
Also: Epistle to the Hebr. the E-
Eucher. p. 63. pistle of Saint James, and
Saint Jude, and the Revelation; The

Calvinists and the Church of England, no such matter, they allow them. And I believe that these are fundamentalls; If they cannot agree upon their Principalls, how shall they agree upon the deductions thence? If these be not fundamentall points: how comes Protestants, to fight against Protestants, for the Protestants Religion?

The disagreement is not so amongst the Romane Catholicks: for all points of the Romane Religion, that have been defined by the Church, in a generall Councell, are agreed upon exactly, by all nations, tongues, and people, ubicunque terrarum: but in those points which are not determined by the Church, the Church leaves every man to abound in his own sense; and therefore all the heat that is either between the Thomists and the Scolists: the Dominicans, and the Jesuits: either concerning the Conception of our blessed Lady, or the concurrence of Grace, and free-will, &c. being points, wherein the Church hath

not interposed her decrees, is no more prejudicall or objectionall against the Church of Romes Unitie, then the disputations in the Schooles of our Universities are prejudiciall to the 39. Articles of the Church of England. But in each severall protestant Dominion there are certain severall Articles of belief, belonging to severall protestant Dominions, in which severall agreements, not any one, agrees with any of all the rest; neither is there any possibility they should: being there is no means acknowledged, nor power ordained, whereby they should be gathered together in one councill, whereby they might be of one heart, and of one soul: neither is there this Unitie in any one particular Dominion: as is in the Dominion of the Roman Church; for they are all in pieces amongst themselves, even in their own severall Dominions, practising disobedience to their Superiours, they teach it to their Inferiours.

The greatest Unitie the Protestants

have, is not in believing, but in not believing: in knowing, rather what they are against, then what they are for; not so much in knowing what they would have, as in knowing what they would not have. But let these negative Religions take heed, they meet not with a negative Salvation.

Neither can the Conversion of Nations be attributed to any other Church then to the Roman, which is another mark of the true Church, according to the prophecies of Esay cap. 49. 23. Kings shall be thy nursing fathers, and Queens thy nursing mothers. And Esay 60. 16. Thou shalt suck the milk of the Gentiles, and the breasts of Kings shall minister into thee: And Esay 60. 10. And thy Gates shall be continually open, that men may bring to thee the riches of the Gentiles, and that their Kings may be brought. And the Isles shall do thee service. And the Prophet David, I will give thee the heathen for thine inheritance

ritage, and the uttermost parts of
 the earth for thy possession, &c.
 Now no Protestant Church ever conver-
 ted any one Nation, Kingdome or People.
 Many protestant people have fallen away
 from the Church of Rome, but this can-
 not be called conversion, but rather per-
 version: for the Romane Church may
 justly say of such, these have not con-
 verted Nations from paganisme to Chri-
 stianity, which is the mark of the true
 Church: These are they, which went
 forth from us, 1 Joh. 2. 19. Certaine
 that went forth from us, Act. 5. 14.
 These are certain men who rise out
 of our selves, speaking perverse
 things, Act. 20. 30. These were they
 who separated themselves, Jude 19.
 which are markes of false and hereticall
 Churches. But the Romane Church I
 find stretching forth her armes, from
 East to West, receiving and imbracing
 all within her Communion; For the first
 three hundred years, the Church grew
 down-ward, like a strong building,
 H 4 whose

whose foundations are first laid in the
 earth, whose stones are knit together in
 Unity by the mortar that was tempered
 with the bloud of her ten Persecutions.
 Afterwards this building, hastening up-
 wards, Constantine the great Empe-
 rour, submitting his neck unto the
 yoke of Christ, subdued all Chri-
 stian Churches to Pope Sylvester,
 then Pope of Rome, from which time
 to these our dayes the Pope and his
 Clergie hath possessed the outward
 and visible Church, as is confessed by
 Napier, a learned Protestant in his
 treatise upon the Revelation pag. 145.
 and all along hath added Kingdoms up-
 on Kingdoms to her Communion: until
 she had incorporated into her self, not
 onely Europe, but Asia, Africa and
 America: as Simon Lythus, a Prote-
 stant writer, affirmeth, viz. The Jesuits
 have filled Asia, Africa and America
 with their idols (as he calls them) for
 the late Conversions of the East and
 West-Indies by the Romans, if you

read

read Joan. Petrus Maffeus Hist. Indicarum, Jos. Acoſta de natur. novi orbis: You ſhall find that no Church in the world hath ever ſpread ſo farre and wide, as the Church of Rome. Wherefore I hope in this reſpect (alſo) I may ſafely conclude that the Church of Rome moſt juſtly deſerves to be called the Catholick Church.

Neither is it a vainer thing, to ſay, that the Pope of Rome cannot be head of the Church, becauſe Chriſt himſelf is head thereof; then it is for a man to ſay, that the King of England cannot be King of England, becauſe, God is King of all the earth, Pſal. 46. 8. As if the King could not be Gods Vice-gerent, and the peoples viſible God? ſo the Pope Chriſts Vicar or Deputy, & the Churches viſible head. And let Kings beware, how they give way to ſuch Arguments as theſe, leaſt at the laſt, ſuch inferences be made upon themſelves.

As ſtrange an inference is that, how that the Church was not built upon Peter,

ter, because it was built upon his Confession, as if it might not be built causally upon the one, and formally upon the other: as if both these could not stand together: as if the Confession of Peters Faith might not be the cause, why Christ built his Church upon his Person; as if Christ did not as well (personally) tell him, Tu es Petrus: as (significantly) super hanc Petram (id est super istam Confessionem) ædificabo Ecclesiam.

No less invallied is that Objection of Protestants against the œcunomacie of the Bishop of Rome, viz. that saying of Greg. sometimes Bishop of that sea, viz. He that intituled himself universall Bishop, exalted himself like Lucifer, above his brethren, and was a forerunner of Antichrist: as if there were no more meanings in the word Universalitie then one: as if there were not a Metaphoricall as well as a Litterall and Grammaticall Sense: as if Saint Gregory might not censure this title of
Uni-

*Universalitie, in the Grammaticall, and
 exclusive meaning (which being so taken,
 would have excluded all other Bishops
 from their Offices, Essences and Proprie-
 ties, which they held under Christ) there-
 by depriving them of the Key of orders;
 and yet, still keep the Superioritie, (viz.
 of one Bishop over another, and himself
 over all in a Metaphoricall and transfe-
 rent sense,) thereby still keeping the Key
 of Jurisdiction in his own hands; and
 this not onely is, but must be the meaning
 of Saint Gregory; for he thus expli-
 cates the matter himself, lib. 4. ind. 13.
 ep. 32. viz. The Care of the Church
 hath been committed to the Prince
 of all the Apostles, Saint Peter, and
 yet had Saint Peter called himself the
 Universall Apostle: in the first sence,
 (seeing that Christ Jesus made other A-
 postles as well as him,) he had been no
 Apostle himself but Antichrist; and yet
 this hindred not, but that the care and
 principality was committed unto Peter.
 Whereby you may plainly see, how he
 ascribes*

ascribes a head-ships over the Church; whilst he denies the Universalitie of Episcopacie. Wherefore having shewed Your Majestie my Church; I humbly beg: that You will be pleased, either to give me a few lines in answer hereunto; or else to shew me Yours.

The Kings Paper in answer to the Marques.

MY Lord: I have perused your Paper: whereby I find, that it is no strange thing to see error, triumph in antiquitie, and flourish all those ensigns of Universality, Succession, Unitie, Conversion of Nations, &c. in the face of truth, and nothing was so familiar, either with the Jews or Gentiles, as to besmeare the face of truth with spots of novelty: for this was Jeremiahs case, *Jerem. 44. 16. viz. As for the word which thou hast spoken unto us, in the Name of the*

the Lord, we will not hearken unto thee,
 but we will certainly do whatsoever
 thing goeth forth out of our own mouths:
 to burn incense unto the Queen of heaven,
 and to powre out drink-offering unto her
 as we have done, we, and our fathers, our
 Kings and our Princes in the Cities of
 Judah, and in the streets of Jerusalem
 as we have done: there is Antiquitie,
 we and our fathers: there is Succes-
 sion, In the Cities of Judah and Je-
 rusalem: there is Universalitie: so
 Demetrius, urged Antiquitie and U-
 niversality for his goddes Diana: viz.
 That her temple should not be despised,
 nor her Magnificence destroyed, whom
 all Asia and the world worshipped., So
 Symacchus that wise Senator, though
 a bitter enemy to the Christians:
Servanda est inquit tot seculis fides &
sequendi sunt nobis parentes qui feliciter
sequuti sunt suos: we must defend that
Religion which hath worne out so many
ages and follow our Fathers steps, who
have so happily followed theirs. So Pru-
dentius

dentius would have put back Christianitie it self, viz. *Nunc dogma nobis Christianum nascitur post evolutos millemum Consules* : Now the Christian Doctrine begins to spring up after the revolution of a thousand Consul-ships : But Ezekiel reads us another lecture. *Ne obdurate cervices vestras ut patres vestri cedite manum Jehovah ingredimini sanctuarium ejus, quod sanctificavit in seculum & colite Jehovah Deum vestrum* : Be not stiff necked as your forefathers were, resist not the mighty God enter into his sanctuarie which he hath consecrated for ever, and worship yee the Lord your God.

Radbodus, King of *Phrygia*, (being about to be baptized) asked the Bishop, what was become of all his ancestors, who were dead without being baptized? The Bishop answered : that they were all in hell; whereupon the King suddenly withdrew himself from the font (saying)

Ibi

Ibi profecto me illis Comitem adjungam:
 Thither will I go unto them: no lesse
 wise are they, who had rather erre
 with fathers and Councils, then re-
 ctifie their understanding by the
 word of God, and square their faith
 according to its rules.

Our Saviour Christ saith, we must
 not so much *hearken to what has been*
said by them of old time, Matth. 21. 12.
 as to that which he shall tell you,
 where *Auditis dictum esse antiquis* is
 exploded: and *Ego dico vobis* is come
 in its place, which of them all can at-
 tribute that credit to be given unto
 him, as is to be given to Saint Paul.
 Yet he would not have us to be fol-
 lowers of him more, then he is a fol-
 lower of Christ, 1 Cor. 11. 1. Where-
 fore if you crie never so loud, *Sancta*
mater Ecclesia, *sancta mater Ecclesia*,
 the holy mother Church, holy mo-
 ther Church as of old, they had no-
 thing to say for themselves, but *Tem-*
plum Domini, *Templum Domini*, the
 Temple

Temple of the Lord, the Temple of the Lord, we will crie as loud again with the Prophet: *Quomodo facta est meretrix Urbs fidelis*? how is the faithfull Citie become a harlot? if you vaunt never so much of your *Roman* Catholick Church, we can tell you out of Saint *John*, that she is become the Synagogue of Sathan: neither is it impossible, but that the house of prayers may be made a Den of theeves: you call us hereticks; we answer you with Saint *Paul*, Act. 24. 14. *After the way which you call heresie, so worship we the God of our fathers, believing all things which were written in the Law and the Prophets.*

I will grant you, that all those marks which you have set done, are marks of the true Church; and I will grant you more, that they were belonging to the Church of *Rome*: but then, you must grant methus much, that they are as well belonging to any other Church, who hold and main-

maintain that doctrine which the Church of Rome then maintained, when she wrought those conversions: and not at all to her, if she have changed her first love, and fallen from her old principles; for it will do her no good to keep possession of the keyes, when the lock is changed: now to try whether she hath done so or no, there can be no better way, then by searching the Scriptures; for though I grant you that the Catholick Church is the white in that butt of earth at which we all must aim; yet the Scripture is the heart centre, or peg in the midst of that white that holds it up, from whence wee must measure, especially when wee are all in the white. We are all of us in *gremio Ecclesiae*; so that controversies cannot be decided by the *Catholick Church*, but by the Scriptures, which is the thing by which the neernes unto truth must be decided; for that which must determine truth

I

must

must not be fallible: but whether you mean the consent of Fathers, or the decrees of generall Counsels, they both have erred; I discover no Fathers nakednesse; but deplore their infirmities, that we should not trust in armes of flesh: *Tertullian* was a montanist; *Cyprian* a rebaptist; *Origin*, an Anthropomorphist; *Heirom*, a Monoganist *Nazianzen*, an Angelist; *Eusebius*, an Arrian; Saint *Augustine*, had written so many errors, as occasioned the writing of a whole book of retractions: they have often times contradicted one another, and some times themselves.

Now, for generall Counsels: Did not that *Concilium Ariminense*, conclude for the Arrian heresie? Did not that *Concilium Ephesinum*, conclude for the Eutichian heresie? Did not that *Concilium Carthagenense*, conclude it not lawfull for Priests to marry? Was not *Athanasius*, condemned, In *concilio Tyrio*? Was not *Eiconolatria*, established

established, *In concilio Nicæno secundo?*

What should I say more? when the Apostles themselves, lesse obnoxious to error, either in life or doctrine more to be preferred then any, or all the world besides; one of them betraies his saviour, another denies him; all forsake him. They thought *Christ's Kingdome to have been of this world;* and a promise only unto the Jewes, and not unto the Gentiles; and this after the resurrection.

They wondred that *the holy Ghost should fall upon the Gentiles.* Saint John twice worshipped the Angel, and was rebuked for it: *Apoc. 22. 8.* Saint Paul saw how Peter walked not uprightly, according to the truth of the Gospel. *Gal. 2. 14.* Not only Peter, but other of the Apostles, were ignorant, how the word of God was to be preached unto the Gentiles.

But who then shall rowl away the stone from the mouth of the monument?

ment? Who shall expound the Scriptures to us? one pulsome way, and another another: by whom shall we be directed?

Scinditur incertum studia in contraria vulgus.

You that cry up the Fathers, the Fathers so much; shall hear how the Fathers do tell us that the Scriptures are their own interpreters.

Irenæus, who was scholler to *Policarpus*, that was schollar to Saint *John*, lib. 3. ca. 12. thus saith, *Ostentiones quæ sunt in Scripturis non possunt ostendi nisi ex ipsis Scripturis*: the evidences which are in Scripture cannot be manifested but out of the same Scripture.

Clement Alexandinus, *Nos ex ipsis de ipsis Scripturis, perfecte demonstrantes ex fide persuademus demonstrative*: *Strom. li. 7.* Out of the Scriptures themselves, from the same Scriptures perfectly demonstrating, doe we draw demonstrative perswasions from faith.

Cry soft

Crysoft, *Sacra Scriptura seipsam exponit & auditorem errare non sinit.* Basilus Magnus, *Quæ ambigue & quæ obscure, videntur dici in quibusdam locis Sacrae Scripturae, ab ijs quæ in alijs locis aperta & perspicua sunt explicantur* Hom. 13. in Gen. Those things which may seem to be ambiguous and obscure in certain places of the holy Scripture, must be explicated from those places which else-where are plain and manifest.

Augustinus, Ille qui cor habet quod precisum est jungat Scripturæ, & legat superiora vel inferiora et inueniet sensum.

Let him who hath a precise heart joyne it unto the Scriptures: and let him observe what goes before, and that which follows after, and he shall find out the sense.

Gregorius saith (Ser. 49. De verbis Domini.) Per Scripturam loquitur deus omne quod vult: et voluntas dei sicut in testamento, sic in evangelio inquiratur.

Questionū
asceticarū
secundum
epit regu-
la tre cen-
tlesima
sexagesima

Iur. By Scripture God speaks his whole mind; and the will of God, as in the old Testament so in the new, is to be found out.

Optatus contra parmenonem, lib. 5.

Num quis æquior arbiter veritatis divinæ quam deus out ubi deus manifestus loquitur quam in verbo suo: Is there a better judge of the divine verity then God himselfe? or where doth God more manifestly declare himself then in his own word?

What breath shall we believe then but that which is the breath of God; the holy Scriptures? for it seems all one to Saint Paul to say, *dicat Scriptura*, the Scripture saith: *Rom. 4. 3.* and *dicat Deus* the Lord saith: *Rom. 9. 17.* The Scripture hath concluded all under sin, Gallathians 3. 22. for that which Romans 11. 32. he saith, *God hath concluded all &c.* how shall we otherwise conclude then but with the Apostle 1 Cor. 2. 12. *we have received not the spirit of the world, but the spirit which*

which
the thing
of God.

The
do der
den Ma
giveth
come;
the new
man k
it. W
ture is
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light v
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fter tha
the onl
ventov
lasting

which is of God, that we might know
the things that are freely given unto us
of God.

They who know not this spirit,
do deride it: but this spirit is *the hid-*
den Manna, Apo. 2. 17. which God
giveth them to eat who shall over-
come; it is the white stone wherein
the new name is written, which no
man knoweth but he that received
it. Wherefore we see the Scrip-
ture is the rule by which all diffe-
rence may be composed: it is the
light wherein we must walk: the
food of our souls: an antidote that
expels any infection: the only sword
that kills the enemy: the only pla-
ster that can cure our wounds: and
the only documents that can be gi-
ven towards the attainment of ever-
lasting salvation.

The Marquesses reply to the Kings Paper.

May it please your most excellent
Majestie.

Your Majestie is pleased to wave all
the marks of the true Church; and
to make recourse unto the Scriptures.

I humbly take leave to ask Your Maje-
stie what heretique that ever was did not
do so? How shall the greatest heretique in
the world, be confuted or censured; if a-
ny man may be permitted to appeal to
Scriptures: margined with his own notes,
senc'd with his own meaning, and en-
livened with his own private spirit: to
what end were those marks so fully, both
by the Prophets, the Apostles, and our
Saviour himself set down, if we make no
use of them? To what use are land marks
set up, if Marriners will not believe
them to be such?

Yet notwithstanding after that I have
said, what I have to say in removall of
cer-

certain obstacles that lie in the way, I shall lead your Majesty to my Church, through the full body of the Scriptures, or not at all, and then I shall leave it to your royall heart to judge (when you shall see that we have Scripture on our side) whether or no the interpretation thereof be likelier to be true, that hath been adjudged so by Councels, renowned Fathers, famous for sanctity and holiness of life; continued for the space of a thousand or twelve hundred years, by your own confession, universally acknowledged; or that such a one as Luther (his word shall be taken, either without Scripture, or against it, with sic volo, and sic jubeo; a man who confessed himself, that he received his doctrine from the Devil; or such a one as Calvin and their associates, notoriously infamous in their lives & conversations, plain rebels to their Moses and Aaron, united to the same person should counter-balance all the worthies, determinations of Councels, & the continued practices which so many

many ages produced.

If your Majesty means by the Church all the professors of the Gospel; all that are Christians are so the true Church; then we are so in your own sense, and you in ours: then none who believe in the blessed Trinity, the articles of the Creed; none, who deny the Scriptures to be the word of God, let them consture them as they please, can be hereticall, or of a wrong Religion; therefore we must contradiſtinguiſh them thus: and by the Protestant Church and Religion, we must understand thoſe opinions which the Protestants hold contrary to the Church of Rome; and by the Romane, the opinions which they hold dissenting from the Protestant; and then we will see whether we have Scripture for our religion or not: and whether you have Scripture for what you maintain: and whose opinions are most approved of by the Primitive times, & Fathers; and what ground your late Divines have built their new opinions upon; and then I shall give your Majesty

jesty an answer to the objection which you make against our Church: viz. That she hath forsaken her first love, and fallen from the principles which she held, when she converted us to Christianity.

But first to the removall of those rubs in our way; and then I shall shew as much reverence to the Scripture as any Protestant in the world; and shall endeavour to shew your Majesty that the Scriptures are the Basis or foundation upon which our Church is built.

Your Majesty was pleased to urge the errors of certain Fathers, to the prejudice of their authority; which I conceive would have been so, had they been all Montanists, Rebaptists, all Anthropomorphists, and all of them generally guilty of the faults, where-with they were severally charged, in the particulars: seeing that when we produce a Father, we do not intend to produce a man in whose mouth was never found guile: the infallibility being never attributed, by
us,

us, otherwise then unto the Church, not unto particular Church-men: as Your Majesty hath most excellently observed, in the failings of the holy Apostles, who erred after they had received the holy Ghost, in so ample manner: but when they were all gathered together in Council, and could send about their edicts, with these capitall letters in the front, *Visum est spiritui sancto & nobis: Acts 15. 28.* then I hope your Majesty cannot say, that it was possible for them to erre.

So, though the Fathers might erre in particulars; yet those particular errors wou'd be swallowed up in a generall Council, and be no more considerable in respect of the whole, then so many heat-drops of error, can stand in competition with a cloud of witnesses, to the divine truth: & be no more prejudiciall to their general determinations, then so many exceptions, are prejudicial to a general rule. Neither is a particular defection in any man any exception against his testimony, except

cept it be in the thing wherkin he is deficient; for otherwise we should be of the nature of the flies, who only prey upon corruption, leaving all the rest of the body that is whole unregarded.

Secondly, Your Majesty taxes generall Councils for committing errors. If Your Majesty would be pleased to search into the times wherein those Councils were called, Your Majesty shall find, that the Church was then under persecution, and how that Arrian Emperours, rather made Assemblies of Divines, then called any generall Councils; and if we should suppose them to be generall and free Councils, yet they could not be erroneous in any particular mans judgement, untill a like generall Council should have concluded the former to be erroneous; (except you wil allow particulars to condemn generals, & private men the whol Church) all generall Councils, from the first unto the last that ever were, or shall be, make but one Church: and though in their intervails, there be no session of persons, yet

yet there is perpetuall virtue in their decretals, to which every man ought to appeal for judgment, in point of controverſie. Now as it is a maxim in our law, *Nullum tempus occurrit regi*: ſo it is a maxim in divinity, *Nullum tempus occurrit deo*: Vbi deus eſt, as he promiſed, I will be with you alwaies unto the end of the world; that is with his Church, in directing her chief Officers, in all their consultations, relating either to the truth of her doctrine, or the manner of her diſcipline: wherefore if it ſhould be granted, that the Church had at any time determined amiſſ; the Church cannot be ſaid to have erred, becauſe you muſt not take the particular time for the Catholick Church; becauſe the Church is as well Catholick for time as territory; except that you will make rectification an error.

For as in civil affairs, if that we ſhould take advantage of the Parliaments nulling former Acts; and thereupon conclude, that we will be no more regulated

regulated by its lawes, we should breed confusion in the Common-wealth; for as they alter their lawes, upon experience of present inconveniences; so the Councils cange their decrees according to that further knowledge which the holy writ assures us, shall encrease in the latter daies; provided that this knowledge be improved by means approved of, and not by every enthusiastick, that shall oppose himself against the whole Church.

If I recall my own words, it is no error, but an avoidance of error: so where the same power rectifies it selfe, though some things formerly have been decreed amiss, yet that cannot render the decrees of generall Councils not binding, or incident to error, quoad ad nos; though in themselves, and protempore, they may be so.

As to Your Majesties objecting the errors of the holy Apostles, and pen-men of the holy Ghost; and Your inference thereupon, viz. That truth is no where to be found but in holy Scripture;
under

under Your Majesties correction, I take this to be the greatest argument against the private spirit (urged by your Majesty) its leading us into all truth, that could possibly be found out. For if such men (as they) indued with the holy Ghost, inabled with the power of working miracles; so sanctified in their callings, and enlightened in their understandings could erre: how can any man (lesse qualified) assume to himself a freedome from not erring, by the assistance of a private spirit?

Lastly, as to Your Majesties quotations of so many Fathers, for the Scriptures easines and plainnesse to be understood. If the Scriptures themselves doe tell us, that they are hard to be understood, so that the unlearned and unstable wrest them to their own destruction: 2 Peter 3. 16. and if the Scripture tells us, that the Eunuch could not understand them except some man should guide him: as Acts 8. 13. and if the Scripture tels us, that Christs own Disciples

Disciples could not understand them, until Christ himself, expounds them unto them, as Luke 24. 25. and if the scriptures tell us, how the Angel wept much, because no man was able either in heaven or earth to open the Book sealed with seven seals, nor to look upon it: as Apoc. 5. 1. then certainly all these sayings of theirs are either to be set to the errata's that are be hind their books, or else we must look out some other meaning of their words, then what Your Majesty hath inferr'd from thence; as thus they were easie id est in aliquibus, but not in omnibus locis; or thus, they were easie as to the attainment of particular salvation, but not as to the generall cognisance of all the divine mystery therein contained, requisite for the Churches understanding, and by her alone, and her consultations and discusments (guided by an extraordinary and promised assistance) only to be found out; of which as to every ordinary man, this knowledge is not necessary, so hereof he is not capable.

K

First,

First, we hold the reall presence; you deny it: we say his body is there: you say there is nothing but bare bread: we have Scripture for it, Mat. 20. 26. Take eat this is my body, so Luke 22. 19. This is my body which is given for you.

You say that the bread which we must eat in the Sacrament, is but dead bread; Christ saith that that bread is living bread: you say, how can this man give us his flesh to eat? we say that that was the objection of Jewes and Infidels (1 John 6. 25.) not of Christians and believers: you say it was spoken figuratively; we say it was spoken really, revera, or as we translate it indeed, John 6. 55. But as the Jewes did, so do ye, first murmur that Christ should be bread, John 6. 41. Secondly, that that bread should be flesh, John 6. 52. And thirdly, that that flesh should be meat indeed, John 6. 55. untill at last you cry out with the unbelievers, this is a hard saying who can hear it? John 6. 60. had this been but a figure certainly Christ would

would have removed the doubt, when he saw them so offended at the reality: Joh. 6. 61. He would not have confirmed his saying, in terminis, with promise of a greater wonder, John 6. 62. you may as well deny his incarnation, his ascension, and ask, how could the man come down from heaven and go up again? (if incomprehensibility should be sufficient to occasion such scruples in your breasts) and that which is worse then naught, you have made our Saviours conclusion an argument against the premises; for where our Saviour tels them, thus to argue according unto flesh and blood, in these words, the flesh profiteth nothing; and that if they will be enlivened in their understanding, they must have faith to believe it in these words, it is the Spirit that quickneth, John 6. 63. They pervert our Saviours meaning into a contrary sense, of their own imagination: viz. the flesh profiteth nothing, that is to say, Christs body is not in the Sacrament: but it

the Spirit that quickneth, *that is to say*, we must onely believe that Christ dyed for us, *but not that his body is there: as if there were any need of so many inculcations, pressures, offences, misbelievings, of and in a thing that were no more but a bare memoriall of a thing; being a thing nothing more usuall with the Israelites; as the twelve stones which were erected as a sign of the children of Israels passing over Jordan.* That when your children shall ask their Fathers what is meant thereby, then ye shall answer them &c. Josh. 4. *there would not have been so much difficulty in the belief, if there had not been more in the mystery; there would not have been so much offence taken at a memorandum, nor so much stum'ling at a figure.*

The Fathers are of this opinion, Saint Ignat. in Ep, ad Smir. Saint Justin. Apol: 2. ad Antonium: Saint Cyprian Ser. 4. de lapsis. Saint Ambr. lib. 4. de Sacram. Saint Remigius, &c. affirm the flesh of Christ to be in the Sacrament

Sacrament, and the same flesh which the word of God took in the Virgins wombe.

Secondly, We hold that there is in the Church an infallible rule for understanding of Scripture, besides the Scripture itself: this you deny: this we have Scripture for, as Rom. 12, 16. we must prophesie according to the rule of faith: we are bid to walke according to this rule: Gal. 6. 16. we must encrease our faith, and preach the Gospel, according to this rule: 1 Cor. 10. 15, this rule of faith, the holy Scriptures call a form of doctrine: Romans 6. 17. a thing made ready to our hands: 2. Cor. 10. 16. that we may not measure our selves by our selves: 2 Cor. 10. 12. the depositions committed to the Churches trust, 1 Tim. 6. 20. for avoiding of prophane and vain bablings and oppositions of sciences, and by this rule of faith, is not meant the holy Scriptures; for that cannot do it, as the Apostle tels us, whilst there are unstable

men who wrest this way and that way, to their own destruction; but it is the tradition of the Church and her exposition, as it is delivered from hand to hand as most plainly appears, 2 Tim. 2. 2. viz. The things which thou, hast heard of us (not received in writing from me or others) among many witnesses, the same commit thou to faithfull men, who shall be able to teach it to others also.

Of this opinion are the Fathers; Saint Irenæus 4. chap. 45. Tertull: de præscr. and Vincent. lir. in suo commentario saith, It is very needfull in regard of so many errors proceeding from misinterpretations of Scripture, that the line of propheticall and Apostolicall exposition, should be directed according to the rule of the Ecclesiasticall and Catholike sense; and saith Tertullian præscript. advers. hæres. chap. 11. We do not admit our adversaries to dispute out of Scripture, till they can shew who their Ancestors were, and

and from whom they received the Scriptures: for the ordinary course of doctrine, requires that the first question should be, from whom, and by whom, and to whom, the form of Christian Religion was delivered; otherwise prescribing against him as a stranger: *for otherwise if a beathen should come by the Bible, as the Eunuch came by the Prophecie of Esay. and have no Philip to enterpret it unto him, he would find out a Religion rather according to his own fancy, then divine veritie.*

In matters of faith, Christ bids us to observe and doe whatsoever they bid us who sit in Moses seat Mat. 22. 2. therefore surely there is something more to be observed then only Scripture; will you not as well believe what you hear Christ say, as what ye hear his Ministers write; you hear Christ when you hear them, as well as you read Christ when you read his word: He that heareth you heareth me: Luke 10. 16.

We say the Scriptures are not easie to be understood; you say they are: we have Scripture for it, as is before manifested at large: the Fathers say as much: Saint Irenæus lib. 2. chap. 47. Origen: contr. Cels: and Saint Ambr. Epist. 44. ad Constant. calleth the Scripture a Sea and depth of prophetical riddles: and Saint Hier. in præfat: comment. in Ephes: and Saint Aug: Epist. 119. chap: 21: saith, The things of holy Scripture which I know not, are more then those that I know: and Saint Denis, Bishop of Corinth, cited by Eusebius, lib. 7. hist. Eccles: 20. saith of the Scriptures, that the matter thereof was far more profound then his wit could reach.

We say that this Church cannot erre: you say it can: we have Scripture for what we say; such Scripture that will tell you that fools cannot erre therein: Esaiah 35. 8. such Scripture as will tell you, if you neglect to hear it, you shall be a heathen and a publican: Mat. 18.

17. Such Scripture as will tell you, that this Church shall be unto Christ a glorious Church, a Church that shall be without spot or wrinkle: Ephesians 5. 27: such a Church as shall be enlivened for ever with his Spirit: Isaiah 59: 21: The Fathers affirm the same, Saint Aug: Contra Crescon: lib: 1. ca. 3. Saint Cypr: Epist: 55. ad Cornel: num: 3. Saint Irenæus lib: 3. chap: 4. Cum multis alijs.

We say the Church hath been alwaies visible; you deny it: we have Scripture for it, Mat: 5. 14, 15: The light of the world; a City upon a hill cannot be hid: 2 Cor: 4: 3: Isaiah 22:

The Fathers unanimously affirm the same; Origen: Hom: 30: in Math: That the Church is full of light even from the East to the West: Saint Chrysost: Hom: 4: in 6: of Isaiah, That it is easier for the Sun to be extinguished, then the Church to be darkned: Saint Aug: tract: in Joann: calls them blind, who do not see so great a mountain: and St: Cypr: de Unitate Ecclesiæ:

Wce

We hold the perpetuall universality of the Church, and that the Church of Rome is such a Church: you deny it: we have Scripture for it, Psalm 2. 8. Rom. 1. 8. the Fathers affirm as much, Saint Cypr: ep. 57. writing to Cornelius Pope of Rome, saith, whilst with you there is one mind and one voice, the whole Church is confessed to be the Romane Church. Saint Aug. de unitate eccles. chap. 4. saith who so communicates not with the whole corps of Christendome, certain it is that they are not in the holy Catholike Church. Saint Hier. in apol. ad Ruffin. saith, that it is all one to say the Roman faith, and the Catholick.

We hold the unity of the Church to be necessary in all points of faith: you deny it: the severall articles of your Protestant Churches deny it: we have Scripture for it, Eph. 4. 5. One Lord, one faith, one Baptisme. Acts 4. 35. 1 Cor. 1. 10. The Fathers are of that opinion, Saint Aug. cont. ep. Par: li. 3. chap. 5.
Saint

*Saint Cyp. li. de unitate ecclesiae nū.
3. Saint Hyl. lib. ad constantium
Augustum.*

We hold that every Minister of the Church, especially the supreme Minister or head thereof, should be in a capacity of fungifying his office in preaching the Gospel, administering the Sacraments, baptizing, marrying, and not otherwise, this we have Scripture for, Heb. No man taketh this honour unto himself but he that is called of God, as Aaron was: this you deny: & not only so, but you so deny it, as that your Church hath maintained and practised it along time, for a woman to be head or supreme moderatrix in the Church; when you know that according to the word of God (in this respect) a woman is not only forbid to be the head of the man, but to have a tongue in her head. 1 Tim. 2. 11, 12. 1 Cor. 14. 34. yet so hath this been denied by you, that many have been hang'd, drawn, and quartered, for not acknowledging it: the Fathers are of our opinion

on

on herein Saint Damascen: ser: 1 Theod: hist: Ecclesi: li: 4: chap: 28: Saint Ignat: Epist: ad Philodolph: Saint Chyrsoft: hom: 5. de verbis: Isaia.

We say, that Christ gave commission to his Disciples to forgive sins; you deny it: and say, that God only can forgive sinnes: we have Scripture for it, John 20. 23. Whosoever sins ye remit, they are remitted; and whosoever sinnes ye tetain, they are retained: and John 20. 21: As my Father hath sent me, even so send I you: and how was that? viz. with so great power, as to forgive sinnes: Mat: 9. 3. 8. where note, that Saint Matthew doth not set down, how that the people glorified God the Father, who had given so great power unto God the Son; but that he had given so great power unto men: loco citato. The Fathers are of our opinion: S. Aug: tract: 49: in Joan: Saint Chris: de Sacerdotio: li. 3. Saint Ambros: li: 3. de penitentia: Saint Cyrill: li: 12: ca: 50: saith, It is not absurd to say, that

that they should remit sinnes, who have
in them the Holy Ghost: and Saint Ba-
sil: li: 5: cont: Eunom: proved the holy
Ghost to be God (& so confuted his here-
sie) because the holy Ghost forgave sins by
the Apostles: and Saint Irenæus li: 5. cap:
13: so Saint Greg: Hom: 6: Evang:

We hold, that we ought to confesse our
sinnes unto our ghostly Father; this ye
deny; saying that ye ought not to confesse
your sinnes but unto God alone; this we
prove out of Scripture, Mat: 3: 5, 6.
Then went out Jerusalem and all Ju-
dea, and were baptized of him in Jor-
dan, confessing their sinnes; this con-
fession, was no generall confession, but
in particular: as appears Acts 19: 18, 19.
And many that believed, came and
confessed, and shewed their deeds.

The Fathers affirm the same; Saint
Irenæus li: 1. ca: 9: Tertull: li: de Pæni-
tentia: where he reprehendeth some who
for humane shamefastness, neglected to go
to confession. S: Ambr: sat to hear confe-
ssion: Amb: Expaulsino: S: Clem: Ep: de
fratr:

fratr. Dom: Origen li. 3. Chrys. li. 3.
de sacerdot: *Saint Ambr: orat: in mul-*
liere peccatrice saith, confesse freely
to the Priest the hidden sins of thy
soul.

We hold that men may doe works of
supererogation: this you deny: This wee
prove by Scripture, Mat. 19. 12. viz.
There be *Eunuches* which have made
themselves *Eunuches* for the King-
dome of heaven: he that is able to
receive it let him receive it: *this is*
more then a Commandment, as Saint
Aug. observes upon the place, ser li. de
temp: for of precepts it is not said,
keep them, who is able, *but keep them*
absolutely.

The Fathers are of this opinion; Saint
Amb. li. de viduis. Orig: in c. 15. ad
Rom. Euseb: 1. demonstrat. chap. 8.
Saint Chrys. hom: 8. de act. pænit.
Saint Greg: nicen: 15. Moral: chap. 5.

We say, we have free will: you deny
it: we prove we have out of Scripture,
viz. 1 Cor. 17. He that standeth sted-
fast

fast in his heart, having no necessity,
but hath power over his own will,
and hath so decreed in his heart that
he will keep his virgin, doth well.

*Dent. 30. 11. I have set before you
life and death, blessing and cursing,
chuse life, that thou and thy seed may
live: and Christ himself said: O Jeru-
salem, Jerusalem, how often would I
have gathered thy children together,
as a Hen gathers her Chicken, & yee
would not; where Christ would and they
would not: there might have been a wil-
lingnesse as well as a willing; or else
Christ had wept in vain: and to thinke
that he did so; were to make him an im-
posture.*

*The antient Fathers are of our opini-
on: Euseb: Cæsar: de præp: li. 1. c. 7.
Saint Hilde: Trin: Saint Aug: li. 1. ad
Simp: q. 4. Saint Ambr: in Luc: chap:
12. Saint Chrys: hom: 19. in Gen: Ire-
næus li: 4. ca. 72, Saint Cyril. li. 4. in
Joan: in cap: 7. &c.*

*We hold it possible to keep the Com-
mandments:*

mandments; you say it is impossible: we have Scripture for it, Luk: 1, 6: And they were both righteous before God: walking in all the Commandments and Ordinances of the Lord, blamelesse: and 1 John 5:3: His Commandments are not grievous.

The Fathers are for us: Orig: Hom: 9: in Josue; Saint Cyril: li: 4: Cont: Julian: Saint Hyl: in Psal: 118: Saint Hier: l. 3: cont: pelag: Saint Basil:

We say, faith cannot justify without works: yee say good works are not absolutely necessary to salvation: we have Scripture for what we say, 1 Cor: 13: 2: Though I have all faith, and have no charity, I am nothing: and James 2: 24: By works a man is justified and not by faith only.

This opinion of yours Saint Aug: li: de fide & oper: ca: 14: saith, was an old heresie, in the Apostles time; and in the preface of his Comment: upon the 32: Psal: he calls it the right way to hell and damnation: See Orig: in 5. to the Rom: Saint

S. Hillar. *chap. 7. in Mat: S. Amb: 4. ad Heb: &c.*

We hold, good workes to be meritorious; you deny it: we have Scripture for it, Mat. 6. 27. He shall reward every man according to his workes. Mat. 5. 12. Great is your reward in heaven. Reward at the end, presupposes merit in the worke: the distinction of secundum, and propter opera: is too nice, to make such a division in the Church.

The Fathers were of our opinion. S. Amb: de Apolog: David. ca. 6. S. Hier: lib. 3. Cont: Pelag: S. Aug: de Spiritu & lit. cap. ult, and divers others.

We hold, that faith once had may be lost, if we have not care to preserve it: You say it cannot; we have Scripture for it, viz. Luke 8. 13. They on the rock, are they, which when they hear, receive the word with joy: which for a while believe, and in time of temptation fall away. So 1 Tim. 1. 18, 19. Which some having

L

put

put away, have made shipwrack of their faith.

This is frequently affirmed amongst the Fathers, See S. Aug: de gratia, & lib: arbit: de correp: & gratia, & ad articulos.

We hold, that God did never inevitably damn any man, before he was born: or as you say, from all eternity; you say, he did, we have Scripture for what we say. Wis: 1. 13. God made not death, neither hath he pleasure in the destruction of the living. 1 Tim: 2. 34. God our Saviour, who will have all men to be saved. 2 Pet: 3. 9. The Lord is not willing that any should die, but that all should come to repentance: and if you will not believe, when he saies so; believe him when he swears it: As I live, saith the Lord, I do not delight in the death of a sinner.

The Fathers are of our opinion, Saint Aug: li: 1. Civit: Dei Tertul: Orat: cap: 8. Saint Cypr: lib: 4. Epist: 2. and Saint

of Saint Amb: lib: 2. de Cani & Abel.

We hold, that no man ought, infallibly, to assure himself of his salvation: you say he ought: the Scripture saith, we ought not, 1 Cor: 9. 27. S. Paul was not assured, but that whilst he preached unto others, he himselfe, might become a cast-away.

Rom: 11. 20. Thou standest in the faith: be not high minded, but fear, &c. least thou also maist be cut off. Phil: 2. 12. Worke out your salvation with fear and trembling.

The Fathers are of our opinion: Amb: Ser: 5. in Psal: 118. S. Basil: in Constil: Monast: chap: 2. S. Hier: li: 2. Advers. Pelagian: S. Chrysost: Hom: 87. in Joan: S. Aug: in Psa: 40. S. Bernard Ser: 3. de Advent: and Ser: 1. de Sept: saith, Who can say I am of the Elect?

We say, that every man hath an Angel guardian; you say he hath not: we have Scripture for it, viz. Mat: 18. 10. Take heed that ye despise not one,

of these little ones, for I say unto you, that in heaven, there Angels doe alwayes behold the face of my Father. *Acts* 12. 13. S. Peter *knocking at the door, they say, it is his Angel: they believed this in the Apostles time: the Fathers believed it along*, S. Greg: Dial: li: 4. cap: 58. S. Athanas: de Communi Essentia. S. Chrys: Hom: 2. in Ep: ad Collos: lib: 6. de Sacer: Greg: Turonens: lib: de gloria Martyr. S. Aug: Ep: ad Pravam cap. 19. and S. Jer: upon these words, Their Angels, *Mat. 17. 10. calls it a great dignity, which every one hath from his Nativity.*

We say, the Angels pray for us, knowing our thoughts, and deeds; you deny it: we have Scripture for it, Zach: 1. 9, 10, 11, 12. Then the Angel of the Lord, answered, and said, O Lord of Hosts, how long, wilt thou not have mercy on Jerusalem, and on the Cities of Judah, against whom thou hast had indignation. These threescore and ten years,

years. *Apoc: 8. 4.* And the smoake of the incense of the prayers of the Saints, ascended from the hand of the Angel before the Lord.

This place was so understood by Irenæus, li: 4. cap: 34. and S. Hilary in Psal: 129. tels us, This intercession of Angels, Gods nature needeth not, but our infirmities do: So S. Amb: lib: de viduis, Victor: utic: lib: 3. de persecutione vandalorum.

We hold it lawfull to pray unto them; you not: we have Scripture for it, Gen: 48. 16. The Angel which redeemed me from all evill, blesse these lads, &c. Hosea 12. 4. He had power over the Angel, and prevailed: he wept and made supplications unto them.

Saint Augustine expounding these words of Job 19. 21. Have pittie upon me, O ye my friends, for the hand of the Lord is upon me, saith, that holy Job addressed himself to the Angels.

We hold, that the Saints deceased, know what passeth here on earth; you

say they know not: we have Scripture for it, Luke 16. 29. where Abraham knew that there were Moses and the Prophets Books here on earth, which he himselfe had never seen when he was alive.

The Fathers say as much, Euseb: Ser: de Ann: S. Hier: in Epit: Paulæ: S. Maxim: Ser: de S. Agnete.

We say, they pray for us; you not: we have Scripture for it, Apoc: 5. 8. The twenty four Elders fell downe before the Lambe, having every one of them Harpes, and golden Viols, full of odours, which are the prayers of the Saints. Baruch 3. 4. O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites.

The Fathers were of this opinion, S. Aug: Ser: 15. de verbis Apist: S. Hil: in Psa: 129. S. Damas: lib: 4. de fide cap: 16.

We hold, that we may pray to them; you not: we have Scripture for it, Luke

16. 24. Father Abraham have mercy
 on me, and send Lazarus, &c. *You*
bid us shew one proof, for the lawfulness
hereof, when here are two Saints pray'd
unto in one verse: and though Dives
were in Hell, yet Abraham in Heaven
would not have expostulated with him so
much, without a non nobis domine if
it had been in it self, a thing not lawfull:
You will say it is a parable; yet a jury of
ten Fathers, of the grand inquest as
Theophil: Tertul: Clem: Alex:
S. Chryf: S. Jer: S. Amb: S. Aug:
S. Greg: Euthem: and Ven: Beda,
give their verdict, that it was a true Hi-
story: but suppose it were a parable;
yet every parable is either true in the per-
sons named, or else may be true in some
others: The Holy Ghost tels no lies, nor
fables, nor speaks not to us in parables,
consisting either of impossibilities, or
things improbable, Job 5. i. Call now,
if there be any that will answer thee,
and to which of the Saints wilt thou
turne? It had been a frivolous thing,

say they know not: we have Scripture for it, Luke 16. 29. where Abraham knew that there were Moses and the Prophets Books here on earth, which he himselfe had never seen when he was alive.

The Fathers say as much, Euseb: Ser: de Ann: S. Hier: in Epit: Paulæ: S. Maxim: Ser: de S. Agnete.

We say, they pray for us; you not: we have Scripture for it, Apoc: 5. 8. The twenty four Elders fell downe before the Lambe, having every one of them Harpes, and golden Viols, full of odours, which are the prayers of the Saints. Baruch 3. 4. O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites.

The Fathers were of this opinion, S. Aug: Ser: 15. de verbis Apist: S. Hil: in Psa: 129. S. Damas: lib: 4. de fide cap: 16.

We hold, that we may pray to them; you not: we have Scripture for it, Luke 16. 24.

6. 24. Father Abraham have mercy
 on me, and send Lazarus, &c. *You*
bid us shew one proof, for the lawfulness
hereof, when here are two Saints pray'd
unto in one verse: and though Dives
were in Hell, yet Abraham in Heaven
would not have expostulated with him so
much, without a non nobis domine if
it had been in it self, a thing not lawfull:
You will say it is a parable; yet a jury of
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sons named, or else may be true in some
others: The Holy Ghost tels no lies, nor
fables, nor speaks not to us in parables,
consisting either of impossibilities, or
things improbable, Job 5. i. Call now,
if there be any that will answer thee,
and to which of the Saints wilt thou
turne? It had been a frivolous thing,

in Eliphaz. to have asked Job the question; if invocation of Saints had not been the practise of that time.

The Fathers offirme the same, S. Dony: cap: 7. S. Athan: Ser: de Annunt: S. Basil: Orat: in 44. Mart. S. Chry: Hom: 66. ad Popul: S. Hier: pray'd to S. Paula in Epitaph. S. Paulæ. S. Maximus to S. Agnes, Ser: de S. Agnete: S. Bern: to our blessed Lady.

We hold, Confirmation necessary: you not: we have Scripture for it, Acts 8. 14. Peter and John prayed for them that they might receive the holy Ghost (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus) Then laid they their hands on them: and they received the holy Ghost: Where we see, the holy Ghost was given in Confirmation, which was not given in Baptism: also Heb: 6. 1. Therefore leaving the principles of the Doctrine of Christ, let us go on unto perfection, not laying again the foundation

dation of repentance from dead works, and of faith, towards God, of Baptisme and of Laying on of hands.

The Fathers affirme the same. Tert: li: de Resurrect: Carn: S. Pacian: lib: de Bapt: S. Amb: lib: de Sac: S. Hier: Cont: Lucif: S. Cypr: li: 2. Ep: 1. *speaking both of Baptisme, and Confirmation, saith,* Then they may be sanctified and be the sons of God, if they be borne in both Sacraments.

We hold it sufficient, to communicate in one kind; you not: we have Scripture for it, Joh. 6. 15. If any man eat of this bread, he shall live for ever. If everlasting life be sufficient, then is it also sufficient, to communicate under one kind: so Acts 2. 42. And they continued stedfastly in the Apostles doctrine, and fellowship (or communion) and in breaking of bread & prayer: where is no mention of the cup, & yet they remained stedfast in the Apostles doctrine, Luk. 24. 30. 8. 35. where Christ communicated his two Disciples under one kind.

Saint Augustine and Theophilact, lib: de Consens: Evang: cap: 25. expound this place of the blessed Sacrament, S. Chrys: Hom: 17. oper: imperfecti.

We hold, that Christ offered up unto his Father, in the Sacrifice of the Masse (as an expiation for the sins of the people) is a true and proper Sacrifice; this you deny: this we prove by Scripture, viz. Malach: 1. 11. from the rising of the Sun, unto the going down of the same, my name shall be great among the Gentiles: and in every place incense shall be offered, to my name, and a pure offering: This could not be meant, of the figurative offerings of the Jewes: because it was spoken of the Gentiles; neither can it be understood, of the reall Sacrifice of Christ upon the Crosse; because that was done but in one place, and at one time, and then, and there, not among the Gentiles neither: which could be no other, but the daily Sacrifice of the Masse; which is, and e-
ver

ver was, from East to West, a pure and daily Sacrifice, Luke 22. 19. This is my body, which is given for you: not to you; therefore a Sacrifice.

The Fathers are of this opinion: S. Clem: Apost: Const: li: 6. cap. 23. who calleth it a reasonable unbloudy and mysticall Sacrament, S. Aug: li: 1. Cont: advers: leg: & proph: cap: 18. 19. calleth it, a singular and most excellent Sacrifice. S. Chrys: hom: in Psa: 95. calleth it, a pure and unbloudy host, a heavenly, and most reverend Sacrifice. S. Greg: Nicen: Orat: 4. de Resurrect.

We say, that the Sacrament of orders, confers grace upon those, on whom the hands of the Presbytery are imposed; you both deny it to be a Sacrament, notwithstanding the holy Ghost, is given unto them thereby; and also you deny, that it confers any inferiour grace at all upon them: we have Scripture for what we hold, viz. 1 Tim: 4. 14. Neglect not the gift that is in thee, which was given thee by Prophecie, and with the laying

laying on the hands of the Presbytery, So 1 Tim: 1. 6. Stir up the gift of God which is in thee, by the putting on my hands.

S. Aug: li: 4. Quæst: super num: S. Cyp: Ep: ad Magnum: optatus Milvit: *the place beginneth*, ne quis miretur. Tertul: in prescript: *The place beginneth* Edant Origines.

We hold, that the Priest and other Religious persons who have vowed chastity, to God, may not marry afterwards; you deny first, that it is lawfull to make any such vowes: and secondly, That those who have made any such vowes, are not bound to keep them; we have Scripture for what we hold, Deuteronomie 23. 22. When thou shalt vow, a vow unto the Lord, thy God, thou shalt not slack to pay it: for the Lord thy God will require it of thee. So 1 Tim: 5. 11, 12. But the younger widdows refuse, for when they have begun to wax wanton, against the Lord, they

they will marry, having damnation, because they have cast off their first faith. *What can be meant hereby, but the vow of Chastity? or by their first faith, but some promise made to Christ, in that behalfe? otherwise, Marriage could not be damnable: so all the antient Fathers have expounded it. Saint Aug: li: de bono viduit. cap: 9. Saint Athanas: lib: de Virginitat: Saint Epiph: Heres: 48. Saint Hier: Cont: Jovin: li: 1. ca: 7.*

We say, Christ descended into Hell, and delivered thence the Soules of the Fathers; ye deny it: we have Scripture for it, viz. 1 Ephes: 4. 8. When he ascended up on high, he led captivity captive, &c. Descending first, into the lower part of the Earth. This lower part of the Earth, could not be a Grave; for that was the upper part: nor could it have been the place of the damned; for the Devils would have been

been brought again into heaven: more
 clearly, Acts 2.27. Thou wilt not leave
 my soul in hell, neither wilt thou
 suffer thy holy one to see corrupti-
 on: *there is hell for his soul for a time;*
and the grave for his body, for a while:
 plainer yet, 1 Pet. 3.18-19. Being put to
 death in the flesh, but quickued by
 the Spirit, by which also he went and
 preached unto the spirits in prison:
this prison cannot be heaven, nor hell,
as it is the place of the damned; nor the
grave, as it is the place of rest; therefore
it must be (as Saint Aug Epist. 99. ad
Evod. saith) some third place; which
third place, the Fathers have called Lim-
bus patrum: also Zachary: 9. 11. As
 for thee also, by the blood of thy
 Covenant, I have sent forth thy pri-
 soners out of the pit wherein is wa-
 ter: *by this pit, could not be meant the*
place of the damned; for they have no
share in the Covenant; neither are they
Christs prisoners, but the devils; nei-
ther could this pit be the grave; because
 Christs

Christ's grave was a new pit, where never any was laid before.

The Fathers affirm as much; Saint Hier: in 4. ad Ephes. Saint Greg. li. 13. Moral. ca. 20. Saint Aug. in Psal. 3. 7. v. i.

We hold purgatory fire, where satisfaction shall be made for sinnes after death; you deny it: we have Scriprure for it, 1 Gor: 2. 13. 15. The fire shall try every mans work, of what fort it is, if any mans work shall be burnt he shall suffer losse; but he himselfe shall be saved, yet so as by fire.

Saint Aug: so interprets this place upon the 37. Psalme: also Saint Amb: upon 1 Cor 3. and Ser: 20. in Ps: 118. Saint Hier: lib. 2. chap: 13. ad vers: Joan: Saint Greg: li: 4. dialog ca: 39. Orig. hom. 6. in ca 15. Exod.

Lastly, We hold extreame Vnction to be a Sacrament; you neither hold it be a Sacrament, neither doe you practise it, as a duty: we have Scripture for it,
James

James 5. 13. Is any sick among you? let him call the Elders of the Church, and let them pray over him, annointing him with oyle, in the name of the Lord; and the prayer of faith shall save the sick: and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him: *Neither any, nor all the Sacraments, were or could be more effectual, mens good, nor more substantiall in matter, nor more exquisite, in forme; nor more punctuall in designation of its ministry: other Sacraments, being bounded, within the limits of the souls only good; this extends it self to the good both of soul and body: he shall recover from his sicknesse, and his sins shall be forgiven him: and yet it is both left out in your practise, and acknowledgment.*

The Fathers are on our side, Orig: Hom: 2. in Levit: S. Chrys: lib: 3. de Sacerd: S. Aug: in speculo & Ser: 215. de temp: Vener: Bed: in 6. Marke and S. James and many others. Thus

Thus, most Sacred SIR, we have no reason to wave the Scriptures umpirage; so that you will hear it speake in the mother language, and not produce it, as a witnesse on your side, when the producers tell us nothing, but their owne meaning, in a language unknown to all the former ages, and then tell us, that shee saith so, and they will have it so; because, he that hath a Bible and a sword, shall carry away the meaning, from him that hath a Bible, and ne're a sword: nor is it more blasphemy, to say, that the Scripture is the Churches off-spring, because it is the word of God, then it is for me to say, I am the sonne of such a man, because God made me instrumentally; I am so, and so was shee; for as saith S. Aug: Evangelio non crederem, nisi me Ecclesiæ autoritas commoveret. I should not believe the Gospel it self, unlesse I were moved by the authority of the Church. There was a Church, before there was a Scripture, take which Testament you please.

M

We

We grant you, that the Scripture is the
 Originall of all light: yet, we see light,
 before we see the Sun; and we know there
 was a light, when there was no Sun:
 the one is but the body of the other. We
 grant you, the Scriptures to be the Cele-
 stiall globe, but we must not grant you
 that every one knowes how to use it, or
 that it is necessary or possible they should.
 We grant that the Scripture is a light, to
 our feet, and a lanthorne to our paths:
 then you must grant me that it is requi-
 site that we have a guide, or else we may
 lose our way in the light, as well as in
 the darke. We grant you that it is the
 food of our souls, yet there must be
 somebody that must divide, or break the
 bread. We grant you, that it is the only
 antidote against the infection of the De-
 vil, yet it is not every ones profession to be
 a compounder of the ingredients. We grant
 Your Majesty, the Scripture to be the on-
 ly sword and buckler, to defend a Church
 from her Ghostly enemies: yet, I hope
 you will not have the glorious company
 of

of the Apostles, and the goodly fellow-shp
 of the Prophets, to exclude the noble Ar-
 my of Martyrs, & the holy Church which
 through all the world doth acknowledge
 Christ; wherefore having shewen Your
 Majestie, how much the Scriptures are
 ours: I shall now consider, Your opinions
 apart from us, & see how they are Yours;
 and who sides with You in Your opinion,
 besides Your sevels: and first I shall crave
 the boldnesse to begin with the Prote-
 stants of the Church of England.

The Church of England.

WHose Religion, as it is in opposi-
 tion to ours, consists altogether
 in denying (for what she affirms, we af-
 firme the same) as the Reall presence; the
 infallibility, visibility, universality, and
 unity of the Church; confession and re-
 mission of sins; free-will, and possibility
 of keeping the Commandments, &c. All
 these things you denie, & you may as well
 denie the blessed Trinitie (for we have no

*such word in Scripture, onely inference)
 then that which ye have already denied;
 and for which we have plaine Scripture,
 Fathers, Councels, practise of the Church:
 that which ye hold positive in your Di-
 scipline, is more erroneous, then that
 which is negative in your Doctrīne: as
 your maintaining a woman to be head,
 Supreame, or Moderatrix in the Church,
 who by the Apostles rule is not to speak in
 the Church (or that a Lay-man may be so)
 what Scripture, or Fathers, or custome
 have ye for this? or that a Lay-man (as
 your Lay-Chancellour) should excom-
 municate and deliver up souls to Sathan?
 Whereas matters of so weighty concern-
 ment, as delivering of mens souls, into
 the Devils hands should not be executed,
 but upon mature deliberation, and im-
 mergent occasions, and not by any, but
 those who have the undoubted Autho-
 rity; lest otherwise, you make the Au-
 thoritie it self to be doubted of. A strange
 Religion! whose Ministers are denied
 the power of remitting sins; whilst Lay-
 men*

men are admitted to the power of retaining them: and that upon every ordinary occasion, as non-payment of fees, and the like: Whereas such practises as these have rendred the rod of Aaron, no more formidable then a reed, shaken with the wind; so that you have brought it to this, that whilst such men as these were permitted to excommunicate for a three-penny matter, the people made not a three-penny matter of their Excommunication.

The Church of Saxony.

NOW for the Church of Saxony, you shall find Luther, a man not only obtruding new Doctrine upon his Disciples, without Scripture, or contrary to Scripture; but also Doctrine denying Scripture, to be Scripture, and vilipending those books of Scripture, which were received into the Canon, and acknowledged to be the word of God, in all ages.

As,

Ad Argent: An. 1525.

M 3

The

The book of Eccles: saying, That it hath never a perfect sentence in it, and that the Author thereof had neither boots nor spurs, but rid upon a long stick, or in begging shooes, as he did when he was a Fryar. c

And the book of Job, that the argument thereof, is a meer fiction; invented only, for the setting downe of a true and lively example of patience. d

That it is a false opinion, and to be abolished, that there are four Gospels; and that the Gospel of S. John is only true. e

That the Epistle of S. James is contentious, swelling, dry, strawy, and

c Luther anvival, tit. de lib. novi. & vet. testam. Rebenstock, lib. 2. Colloq. læt. Luth: c. de vet. test. d Luth: Ser. convinal. tit. ut supra. & tit. de patrick. & Prophet. e. Luth: præfat. in nov. test. & lib. de descript & Eccles: auth. c. 3.

unworthy an Apostolicall spirit. *f*

And that Moses in his writings, shewes unpleasant, stopped and angry lips; in which the word of grace is not, but of wrath, death and sin. *g*

He calls him a Goaler, Executioner, and a cruel Serjeant. *h*

For his doctrine: He holds, a three-fold Divinity: or three kinds; as there are three persons: *whereupon* Zwinglius taxes him for making three Gods, or three Natures in the Divinity. *i*

He himself is angry with the word Trinity, calling it a humane invention, and a thing that soundeth very coldly. *k*

He justifies the Arians, and saith, they did very well in expelling the

f Luth: præf: in Epist. Tac. edit. Jenens.
g Luth: Tom: 3. wit. fol. 423. *h* Fol. 421.
 422. *i* Zwingl: part 2. fol. 474. *k* Luth:
 postill: maiore Basil: apud Harvag. enarr.
 Evang. dom. Trinit.

word (*Homouſion*) being a word that his ſoul hated. *l*

He affirmed that Chriſt was from all eternity, even according to his humane nature: *taxed for it by Zwingli in theſe words*, how can Chriſt then be ſaid to be born of a woman? *m*

He affirms that, as Chriſt dyed with great pain, ſo he ſeems to have ſuſtained pains in Hell after death. *n*

That the divinity of Chriſt ſuffered, or elſe he were none of his Chriſt. *o*

That if the humane nature ſhould only ſuffer for him, that Chriſt were but a Saviour of a vile account, and had need himſelf of another Saviour. *p*

l Luth. 1. cont. latom. tom wit. imp. an. 1551. *m* Zwingl. Part. 2. fol. 402. *n* Luth. tom. 3. fol. 219. *o* Luth. lib. de Concil. part. 2. & Hoſp. Hiſt. Sac. part 2. fol. 76. *p* Luth. Confef. ma. de cæna. tom. 3. ten. fol. 454.

Luther held not only consubstantiation, but also (saith Hospinian) that the body and bloud of Christ both is and may be found, according to the substance, not only in the bread and wine of the Eucharist: or in the hearts of the faithfull, but also in all Creatures, in fire, water, or in the rope and halter wherewith desperate persons hang themselves. *q*

He averreth, that the ten commandments belong not unto us, for God did not lead us, but the Jewes forth of *Ægypt*. *r*

That faith, except it be without (even the least) good works, doth not justifie; and is no faith: Whereof you may see him condemned and cited by *s*

That we are equall in dignity and honour with Saint Paul, Saint Peter,

q Hospin. v. 61. supra. fol. 44. Luth. ser. de Mose. See pist. ad Galat. c. 4. & ca. 20. Exod. s. Covell. def. of M. Hooker pag. 42.

or the blessed *Virgin Mary*, or all the Saints. *t*

That all the holinesse which they have used in fasting, & prayer, enduring labours, chastising their bodies, austerity and hardnesse of life, may be daily performed by a hog or a dog. *u*

That in absence of a Priest, a woman or a boy, or any Christian may absolve. *w*

That they onely communicate worthily, who have confused and erroneous consciences. *x*

That a Priest, especially in the new Testament, is not made, but born; not consecrated, but created. *y*

That the Sacrament were true, though it were administred by the devil: *Se him baited for it by two of his fellow Protestants.* *z*

t Luth. tom. 5. fol. 442. *u* Luth. præf. in Alex. lib. de Ecclef. *w* Luth. tom. 2. fol. 103. *x* Ibid. fol. 73. *y* Ibid. fol. 367. *z* Hoff. Hist. Sac. part 2. fol. 14. Covell: def. of Hooker pa. 101. That

That among Christians, no man can or ought to be a Magistrate; but each one is to other equally subject: and that among Christian men, none is superiour save one, and only *Christ*:

(a) That the husband, in case the wife refuse his bed; may say unto her if thou wilt not, another will; if the mistres will not, let the maid come. b

That the Magistrates duty is to put such a wife to death: and that if that the Magistrate omit to doe so, the husband may imagine that his wife is stoln away by theeves, and slain, and consider how to marry another. c

That the Adulterer may flie into another Country; and if he cannot contain marry again. d

That Polygamy is no more abrogated then the rest of *Moses* Law; and that it is free, as being neither com-

a *Luth.* tom. 6. *Ger.* de sæcul. potest.

b *Luth.* tom. 5. fol. 123. c *Ibid.* fol. 123.

See also 111. d *Luth.* *Ibid.* fol. 123.

manded , nor forbidden. *e*

That it is no more in his power to be without a woman, then it is in his power to be no man: and that it is more necessary then to eat, drink, purge, or blow his nose. *f*

*I will give you the latine of another opinion of his, because they are his owne words; but not any of my english shall be necessary to the transportation of such a blast into my native language: Perinde faciunt qui continenter vivere instituunt ac si qui excrementa vel lotium contra naturæ impetum retinere velit: (g) Luther saith, How can man prepare himselfe to good? seeing it is not in his power to make his waies evil; for God worketh the wicked work in the wicked. *h**

e Luth. propos. de Bigam. Epist. An. 1528. propos. 62. 65, 66. See in ca. 16. Gen. edit. An. 525. *f* Luth. tom. 5. fol. 119. *g* Luth. in suo glossen. in decret Noreberg. *h* Luth. tom. 2. wit. An. 1551. assert. art. 36. also de servo. arbit, edit. 1603. fol, 195.

But

But I pray you where have you this or any of all this in Scripture, nay what Scripture have you for it? that Scripture should be no Scripture, as hitherto he hath made a great part of it; and Zwingl. almost all the rest, denying all Pauls Epist: to be sacred: Zwing. tom. 2. fol. 10. What Council, what Fathers, what primitive, or sequent Church (U^sq; ad) ever taught or approved such doctrine as this? and how are we cryed out upon for errors, notwithstanding we have all for our Justification? and yet this is the man that boasted, that Christ was first published by him; (i) and by all of you that he was the first reformer: this is he who calls himself a more excellent Doctor then all those who are in the papacy. k

This is he who thus brags of himselfe, viz. Dr. Martin Luther wil have it so, a Papist and an Asse are directly the same; so is my will, such is my command; my will is my reason. l

i Luth. Ep. ad Argent. An. 1525. k Epist. ad Anonymum. tom. 5. l Luth. tom. 5. Germ. fol. from 141. to 144. This

This is he that tels you, I will have you to know, that I will not (hereafter) vouchsafe you the honour, as that I will suffer either you, or the very Angels of heaven, to judge of my doctrine, &c. Nor will I have my doctrine judged by any, no not by the Angels themselves: for I being certain thereof, will (by it) be judge both of you and the Angels. m

And lastly, this is he that gave the alarme to all Christendome, of the errors, idolatries, superstitions and prophan-nes of the Church of Rome: but what Scriptures have you for it, that you should not believe the Scriptures? what Fathers have you, that you should not believe the Church? what custome have you that you should not believe the Fathers, rather then any private interpretation? the promised holy Ghost, alwaies ruling in the Church, rather then the presumed private Spirit in any particular man.

m Luth. ad ves. falso nomin. Eccles. stat. prope init. The

The Church of Geneva.

NOW for the Church of Geneva :
 Calvin comming after him, is not
 contented to stop himselſe at Luthers
 bounds; but he goes further, and detracts
 not only from the Scripture, but from
 Christ and God himſelf. For firſt,

He maintaines, that three eſſences
 doe ariſe out of the holy Trinity. *a*

That the Sonne hath his ſubſtance
 diſtinct from the Father; and that he
 is a diſtinct God, from the Father. *b*

He teacheth that the Father can nei-
 ther wholly, nor by parts, commu-
 nicate his nature to Chriſt; but muſt
 withall be deprived thereof him-
 ſelf. *c*

He denies that the Sonne is
 begotten of the Fathers ſubſtance.

a Tract. theol. p. 793. *b* Act. Serv. p.
 249, 250. 871, 872. *c* Tract. theol. p. 771,
 772. *d* 1 Inſtit. ca 13. ſect. 23. 29.

and essence; affirming that he is God of himself, not God of God: (d) *He saies, that that dream of the absolute power of God, which the Schoolmen have brought in, is execrable blasphemy. e*

He saith, that where it is said, that the Father is greater then I, it hath been restrained to the humane nature of Christ; but I do not doubt to extend it to him as God and man. f

He severeth the person of the Mediator from Christs divine person; maintaining with Nestorius 2 persons in Christ, the one humane, and the other divine. g

That Christs soule was subject to ignorance; and that this was the only difference betwixt us, and him: that our infirmities are of necessity, and this was voluntary. h

e Calv. ad cap. 23. Ezech. gal. script. also Instit. li. 3. c. 23. sect, 2. *f* Tract. theol. p. 794. see p. 792. & 2. Instit. ca. 14. sect. 3. and ca. 17. Jo. v. 12. and ca. 22. Math. *g* L. 1. Instit. ca. 13. sect. 9. 23' 24. *b* In Ca. 2. Luke v. 40. *That*

That it is evident that ignorance was common to Christ, with the Angels. i

And particulariseth wherein, viz. that he knew not the day of Judgment; k Nor that the Fig-tree was barren which he cursed, till he came near it. l

He is not afraid to censure, certaine words of Christ to be but a weak confutation, of what he sought to refute. m And saies, Christ seemes here not to reason solidly. n

He tels us that this similitude of Christ seemes to be harsh, and farre fetch'd, and (a little after) the similitude of sitting doth not hang together. o

Where Christ inferred, All things, therefore whatsoever you will, &c.

i In ca. 24 Mat. v. 36. k In ca. 24. Mat. v. 36. l In c. 21 Mat. v. 19. also ib. c. 9. v. 2. m In c. 12. Mat. v. 25. n Id. in c. 9. Mat. v. 5. o Calv: in c. 16. & 22. Luk:

Calvin giveth it this glosse: It is a superfluous or vaine illation. *p*

This metaphor of Christ is somewhat harsh: *q* He saith, insomuch as Christ should promise from God a reward to fasting, it was an improper speech, *r*

He writeth of a saying of Christ, that it seemes to be spoken improperly, and absurdly, in French *sans raison*. *s*

He saith, that Christ refused, and denied, as much as lay in him, to performe the office of a Mediator. *t*

That he manifested his own effeminateness, by his shunning of death. *u*

He saith, that Theeves, and malefactors, hasten to death with obstinate resolution; despising it with haughty courage, others mildly suffer it: but what constancy, stoutness,

p In c. 7. Mat. v. 12. *q* In c. 9. Mat. v. 49.
r In Mat. c. 9. v. 16, 17, 18. *s* In c. 3.
 Ioan: v. 21. *t* In c. 26. Mat: v. 39. *u* Ca.
 12. Jo. v. 27.

for courage was there in the son of
 God, who was astonished, and in a
 manner, stricken dead with fear of
 death? how shamefull a tenderneſſe
 was it, to be ſo far tormented with
 fear of common death, as to melt in
 bloudy ſweat, and not to be able to
 be comforted but by the fight of An-
 gels. *w*

And that the ſame vehemency took
 him, from the preſent memory of
 the heavenly decree; ſo that he for-
 got at that inſtant, that he was ſent
 hither to be our redeemer. *a*

This prayer of Chriſt was not pre-
 meditate: but the force, and extre-
 mity of grief, wringed from him this
 haſty ſpeech; to which a correction
 was preſently added, *and a little be-
 fore*, he chaſtiſeth, and recalleth that
 vow of his, which he had let ſuddain-
 ly ſlip. *b*

w Li: 2. Inſtit: ca. 16. Ser: 22. *a* In c.
 26. Mat: v. 39. *b* Id: 16.

Thus do we see Christ to be on all sides so vexed, as being over-whelmed with desperation, he ceased to call upon God: which was as much as to renounce his salvation, and this (*saith he*) *a little before*, was not fained, or as a thing only acted upon a stage. *c*

That Christ in his soul suffered the terrible torments of a damned and forsaken man. *d*

In the death of Christ occurs a spectacle full of desperation. *e*

In this spectacle there was nothing but matter of extreame despaire. *f*

It is no marvell if it be said that Christ went down into Hell, since he suffered that death wherewith God in wrath striketh wicked doers. *g*

That Christ sitting at the right hand of his Father, holds but a second de-

c In c. 27. Mat: v. 46, 47. *d* L. 2. Instit: c. 16, Sect: 10. *e* In c. 27. Mat: v. 57. *f* In c. 14. Joan: v. 6. *g* L. 2. Instit: ca: 6. Sect: 10.

gree with him in honour, and rule,
and is but his Vicar. *h*

Lastly, Calvin *holds it to be absurd*^e
that Christ should challenge to him-
selfe, the glory of his own resurre-
ction; when the Scripture, *saith he*,
every where teacheth it to be the
work of God the Father.

That God is the author of all those
things, which these Popish Judges
would have to happen only by his
idle sufference, *Instit: li: ca: 18.*
Sect: 3.

That our sins are not only by his
commission, but decree, and will :
16. *Sect: 1, 2. & li: 2. ca. 4. Sect: 3, 4.*
Which blasphemy is condemned by his fa-
mous brethren : Fleming: 1. de uni-
vers: grat: p. 109. Osiander Euchir :
Controvers: p. 104. Schaffm: de pec-
cat: causis. p. 155. 27. Sitzlinus disput.
Theol: de providentia Dei, *Sect: 141.*

h In c. 26. Mat: v. 64. *i* In c. 2. Joan:
also in c. 8. ad Rom:

Insomuch that the Magistrates of Berne, made it penall by their Laws, for any man to preach, or read any of his books or doctrine: Vide literas Senat: Bern: ad ministros, Anno 1555.

*This man strikes neither at the right hand, nor on the left, but at the King of Israel himself; who can thinke this mans mouth any slander, or his invecti-
ons, a depravement, when he belches forth such blasphemies against the Son of God, in whom the fulnesse of the God-head dwelt bodily? or who could think this man fit to reforme a Church, when nothing more required reformation then his own errours? But what Scriptures or Fathers is there for all this?*

The Doctrine of the Zwinglians.

ZWinglius (confesseth himselfe to have been instructed against the Masse, by a certaine admonisher, which

which he knew not, whither it was
black or wite. *k*

*The same derided, as illusion by the
learned Protestants. l*

*The same as Luther's Devil, largely
set down by himself. m*

*He is taxed by Calvin for depraving
the Scripture, for changing the word
of, and putting in significat in his
Translation of the New Testament:
He saies, that these sayings, and the
like, viz. If thou wilt enter into life,
keep the Commandments, &c. are
out superfluous and hyperbolical. o*

*He denies, that Original sin can
damne us; calling it but a disease or
contagion. p*

k Zwingl: tom: 2. fol. 249. *l* Andr: con-
fut: Grine. p. 128. 254. 304. Seblus: Theol:
Calv: 6. 1. in Proem: *m* In tom: 7. wit:
228. and tom: 6. Germ: tenen: fol: 28.
Calv. theol: l. 2. Act: 1. Zwingl: tom 2. fol:
210. *o* Zwingl: tom: 1. 137. *p* Zwingl: tom:
2. fo. 90. See fo. 89. 115, 116. and in E-
pist: Oecol: & Zwingl, l. 1. p. 252. 258.

He maketh Baptizing of Infants, a thing indifferent; which may be used or left off. *q*

That Princes may be deposed, by the Godly, if they be wicked, or go contrary to the rule of Christ. *r*

He saith, that when we commit adultery, or murder, it is the worke of God: being the mover, the author, or inciter, &c. God moveth the thiefe to kill, &c. he is forced to sin, &c. God hard'ned *Pharaoh*, not speaking hyperbolically, but he truly hardned him, though he had resisted. *s*

For which he is particularly reprehended by the learned Protestant, Grawerus. t. But where is there any Scripture, or Fathers, or Doctors of the Church, that ever taught this Doctrine before?

q Tom: 2. fol: 96. *r* Tom: 1. fol: 84, 85. & li: 4. Epist: Zwingl: & Oecol: p. 868, 869. *s* Zwingl: tom: 10. de providentia dei, fol: 365, 366, 367. *t* Absurda: Absurd: c. 5. de prædest: fol: 3. 4.

Melan-

Melancthons Doctrine.

For Melancthon *be taught that* there are three Divinities, as there are three Persons. *a*

For which he is reprehended by Stan-
cærus. *w*

He affirms polygamy, not to be a-
gainst *Jus Divinum: and adviseth*
Hen. 8. *unto it.*

He teacheth peremptory resistance
against Magistrates. *a*

He inableth the inferiour Magi-
strate, to alter Religion against the
contrarie Edicts of the Superiour. *b*

So Calvin, so Beza, so Goodman,
so Danæus, so Knox, so Buch: so Ban-
croft, so Fenner, so Sutcliff, so Hot-
tomanus, so Ficlerus, so Renckerus,
all hold it lawfull, to depose murder, or

u Melanct. loc. com. An. 1545. c. de
Christo. w l. 4. de Trinit. x Melanct. Con-
cil. Theol. pag. 134. a Epist. ad Rom. ca-
pit. 13. b Concil. Theol. part. 1. p. 314.

to arraign their prince. Call in forraign
ayd, to assist them. Bestow the Crown at
their pleasure. Destroy them, either by
peaceable practises, or open War. Pro-
pose rewards to such: but where have
they Scriptures, or Fathers, or times, that
shewed the practise of such doings, be-
fore these latter times, and latter pra-
ctises?

The Doctrine of *Andreas Musculus.*

AS for Andreas Musculus, he was
not afraid openly to teach, that the
Divine Nature of Christ, (which is
God) died upon the crosse with his
humane Nature. Neither did he desist
(publickly) to profess and spread abroad
this Doctrine of the death of Christs Di-
vinitie. And that by the help of Johan-
nes Islebius. Thus far c

c Sylvest. Ezecanorius. Dial. de corrupt.
mor. art. 3. fol. 5. See Andr. Muscul. and
Isleb. in refut. Simleri. It

It is manifest (saith Simlerus) forth of the writings of Brentius, Myricus and Andr. Musculus, that they make nothing of the ascension of Christ but a vanishing, or disappearing. What is this but making way for Mahomet? but what Scriptures, or Fathers, or times hath he wherein this Doctrine was ever taught before. d

d In vita Bulling. fol. 55.

The Divisions of Protestants.

IF Ye would but consider, how the Lutherans are divided into Antinomians, Osiandrians, Majorists, Synergists, Stancarians, Amstdorsians, Flaccians, Substantiarians, Accidentarians, Adjaphorists, Musculans of Effingarians, Vibiquilists, &c. &c. So dissenting from, and persecuting one another, that they will not permit one another to live in the same Town, in

so

*So much, that Oecolampadius reckons
 up seventy seven changes, not onely
 in their explanations of Scripture, but
 also in certaine imaginary phantasies. e
 Or, if we should consider the Divisions
 that are between the old and new Sacra-
 mentaries; the old, called Zwinglians:
 the new, Calvinists; with us, Puritans:
 in France, Hugonots: in other places For-
 malists; else-where Familists: some-
 where Brownists: every where Armi-
 nians, Seekers, Dippers, Shakers, A-
 damists.*

*Luther complaining of seven Sects
 risen in two years. f And we of new
 Sects rising every day; If we should
 consider the severall species of Indepen-
 dencie, how it hath brought Religion to
 nothing, but Confusion, we would con-
 clude with Saint Augustin, That it is
 necessary, that (rent and divided in-
 to small pieces) we perish who have*

*e Lin. germ. æqua. resp. ad Luth. Prefat.
 f Tom. 16. fol. 335.*

preferred the swelling pride of our
haughly Stomacks, before the most
holy band of Catholick peace and
Unity. g

*Whilst the Catholicks have no jars,
undecided, no differences, uncomposed;
having one common Father, one Condu-
ctour and Adviser; as Sr. Edw. Sandes
confesseth. b* None contend about the
Scripture, all Consent and Credit the
Fathers, adhere to the Councils, sub-
mit to the holy Sea of Rome. And the
Divisions that are: are but humane
dissentions, *as is confessed by Luther, i*
Beza, k Whitaker, l Fulk, m &c

*Thus Religion, being at Unity with it
self, is the true Speculum Creatoris,
or looking glass of the Creatour: where-
in the full proportion of a Deity may be
seen: but once broken into pieces, it*

g *Aug. Cont. Parm. li. 1. cap. 4.* b *In
his Relat. of Religion Sect. 47. fol. 5. 2, 8.*
i *Tom. 7. fol. 380.* k *Beza Epist. 1.* l *Whit.
de Eccles. Cont. Bell. Cont. 2. q. 5. p. 327.*
m *Fulk ag. Heski Sand. &c. c. pag. 293.*

may

may represent divers faces, but no true proportion: and loseth at once both its value, and its virtue.

I have thus presented Your Majestie, with a view of the Catholick Religion, asserted by the Fathers; and the Protestant Religion asserted by their founders. I shall humbly desire Your Majesties further patience, that Your Majestie will be pleased to consider the lives and Conversations of the one, and of the other: First the rare Sanctity, and admired holinesse, which all ages and writers have ascribed unto these holy Fathers. And the strange and unheard of blasphemies, vilenesse and wickednesse that are cast upon the other, not by any of their Adversaries, but by themselves upon one another: If these testimonies had been by any of our side, I could not have expected credit, but being by Protestants themselves, I cannot see how it should be denied.

Luther confesseth, saith the learned Protestant Hospinian, that he was taught

taught by the devil, that the Masse was naught, and overcome with the devils reasons, he abolisht it : *a*

The same confessed by himselfe: (b) I ingeniously confesse (saith Luther) that I cannot (henceforth) place *Zwinglius* in the number of Christians, (*c*) and further he affirms that he had lost whole Christ. (*d*) *Zwinglius* (saith *Schlusselfburg*) after the manner of al Hereticks was stricken with the spirit of giddinesse, and blindness; deriving it from the etemologie of his name, in dutch, *von dem Schwindel*. *e*

Gualterus calls *Zwinglius*, the author of war, the disturber of peace, proud and cruel; and instances in his strange attempt against the *Tygurines*, his fellows, whom he forced by want, and famine, to follow his doctrine;

a Hist. Sacr. part. ult. fol. 131. *b* Tom. 7. Witt. fol. 228. *c* Tom. 2. Germ. fol. 199. *d* In fol. 182. *e* lin. 2. act. 1.

and that he dyed in armor, and in the warre. f

And Luther saith, he dyed like a thiefe, because he would compell others to his error. g

And he saith further, that he denyed Christ and is damn'd. h

*He tels us also, that the devil or the devils dam, used to appear to Carolos: , and taught him the exposition of, *this is my body.* (i) As also that he possessed him corporally; and that he was possessed with more devils then one. k Neither would he have any man wonder that he calls him devil: for he saith he hath nothing to do with him: but has only relation to him, by whom he is obsest, who*

f In apolog: pro Zwing. 1. tom: fol: 30, 31. and Osiander Epist: Cent: 16. p: 203. g Luther collog: lat: tom: 2. ca: de Advers. b Luth: col, lat: tom: 1. c. de dam: & inferno. i Tom: 3. Jen: Germ: fol. 68. so Chemnitius de cæna p. 214. k Luth: loc: com: class: 5. c. 15. p: 47.

speaks

speaks by him. (1) *The last apparition of the devil to him, which was three daies before his death, is recorded by Albert. m*

If you look into Bezas Epigrams, printed at Paris, An. 1548. you will find pritty passages concerning his boy Andebers, and his wench Candida; and the businesse debated at large, concerning which sinne is to be preferr'd; and his chusing the boy at last.

Schluffelberg said, that Peter Martyr was a heretick, and dyed so. n

Nicolaius Selneverus said, that Oecolampadius, in his doctrine, built upon the sand. o And

(Saith Luther) Emser. and Oecolampadius, and such like, were ^{sud.} suddenly slain, by those horrible blowes and shakings of the devill. p

l Luth: tom: 3. Jen: fol: 61. m Cont.

Carlost: fol: 6. See Jo: Schutz: li: 50.

aus: c. 50. n Theol: Calv: li: 2. act: 1.

Seln: part: c. Ennarrat: ger: in Psa: fol:

215. p Luth: tom: 7. fol: 30.

O

Sim-

Simlerus saith, that Brentius, Miricus, and Andrew Musculus, in their writings, did nothing else but make way for the devil. q

Luther (saith Calvin) was infected with many vices; I would he had bin more carefull in correcting his vices. r

God for the sin of pride (where-with Luther exalted himselfe) took away his true spirit. s

We have found (saith Oecalompadius) in the faith and confession of Luthers 12. Articles, whereof some are more vain then is fitting; some less faithfull, and over-guilefully expounded; others again are false, and reprobate; but some there are which plainly dissent from the word

q Siml: in vita Bulling: fol: 55. r Calv: alledged by Schlusself: theol: cal: lib: 2. fol: 126. s Conr: Rheg: l: Germ: cont: Jo: Hess: de cœna domini

of God, and the Articles of Christian faith. *t*

Thou O *Luther*, saith *Zwinglius*, corruptest and adulterest the Scripture, imitating therein the *Marcionists*, and the *Arians*. *u*

In translating and expounding of Scripture: *Luthers* erros are many, and manifest. *w*

Zwinglius, tells us, that *Luther* affirms some times this, and sometimes that of one and the same thing, and that he is never at one with himself; taxing him with inconstancy, and lightnesse in the word of God. *a*

That he cares not what he saith, though he be found contradicting the Oracles of God. *b*

As sure as God is God; so sure, and devilish a lyer is *Luther*. *c*

t Decol: resp: ad Luth: confess: See *Zuenck-*
eld: præf: super præ cept: fidei artic & Ho:
bin: hist: Sacra part 2. fol: 5. *u* *Zwing: tom:*
2. fol: 412. *w* *Eucer: dial: Cont: Melanct: a*
Zwing: tom: 2. fol. 458. b *Zwing: tom: 2. resp:*
d confess: Luth: c *Jo: Camp: colloq: lat: Luth:*
om 2. c. de adv: f. 354: *Luther*

Euthers writings contain nothing, but railing and reproaches : inso-much that it maketh the Protestant Religion suspected, and hated. *d*

He calls an anointed King, Hen. 8. of England, a furious dolt, indued with an impudent and whorish face, without a vein of princely bloud in his whole body; a lying Sophist; a damnable rotten worm, a basilisk, the progeny of an Adder; scurrilous lyer, covered with title of a King; a clown, a block-head, foolish, wicked, and impudent Henry : and saies, that he lies like a scurrilous knave : and thou liest in thy throat, foolish and sacrilegious King. e

Nor did he lesse rail at other Princes; as at the Duke of Brunswick, in his Book called Wider hans werlt, written purposely against him, as also against

d Tigur: confesseth Orthod: fol 122, 123.

e Luth: tom: 2. fol: 333, 334, 335. 338. 340.

*the Bishop of Mentz. one of the Princes
Electors. f And against the Princes of
Germany. g*

*No marvail that he saith, that he had
eaten a peck or two of Salt with the
Devil; and that he knew the Devil
very well, and that the Devil knew
him again. h*

*No marvail that he confessed of him-
selfe, that the Devil sometimes pas-
sed through his brains. i*

*No marvail that he said, the Devil
did more frequently sleep with him,
and cling to him closer, then his ca-
tharine. k*

*No marvail that he said that the De-
vil walked with him in his bed-
chamber; and that he had one or two
wonderfull Devils, by whom he was*

f Tom: 3. Germ: fol: 533. 339. 360.

*g Tom: 2. Germ: fol: 190. 200. h Luth:
conc: de turb: sedant: i Tom: 3. len: Germ:
fol: 485. k Luth: Colloq: mens Germ: fol:
281.*

diligently and carefully served: and they no small Devils but great ones; yea, Doctors of divinity, amongst the Devils. *l*

No marvell that his fellow Prot. could wonder how marvelously he bewrayed himselfe with his Devils; and that he could use such filthy words, so replenished with all the Devils in Hell. m

No marvell that they said that, never any man writ more filthily, more uncivilly, more lewdly, and beyond all bounds of Christian modesty, then did Luther. n

No marvell that he is so taxed for his obscenity in his Henzius Anglicus, against King Hen. the eight, for his beastlinesse in his Hans worst against the Jewes: for his filthy mentioning of Hogs; for his stincking repetition of turds and dunghils, in his Schem-

l Luth. 16. fol: 275. m Tigur: tract: 3: cont: supra: Luth: confessio: n Tigur: theol: Orthod: confess: fol: 10.

hamphorise: *But if you will hear of his master piece, you must read the Booke which he writ against the Pope; where he asks him, out of what mouth (O Pope) dost thou speak, is it out of that from whence thy farts do burst? If it come thence, keep it to thy self: if it comes from that, wherein thou powrest thy Corisca wine, let the Dog fill that with his excrements; good Asse doe not kick; kick not my little Pope: O my dear Asse, doe not so: fie how this little Pope hath bewrayed himself. o*

Is this the way to win to his side, or to gaine souls to Christ? or to reform Churches, or to confute heresies? It is observed, that Saint Paul in his Epistles repeated the sacred name of Jesus 500 times, and it is the observation of the learned Tygurin Divines, that so many times Luther hath used the name of De-

o Luth: cont: pontif: Rom: adiab: fund: in tom. 8. Jen: p: 207, 208.

*vil in his Bookes : and it is no marvail
that they burst out into this admirati-
on ; How wonderfull is Luther here,
with his Devils ! what impure words
he useth , with how many Devils
doth he burst ? p*

*Nor marvail that Zwinglius saith to
him, we fill not our Books with so-
many Devils, nor doe we bring so
many armies of Devils against
thee. q*

*If you can expect to gather figges
from thorns, or grapes from thistles,
then ye may expect words from a sancti-
fied spirit, to proceed from such a mouth,
else not.*

*What should I say more : Melancthon
tels us, that Carolostadius was a bar-
barous fellow; without wit, without
learning, without common sense; in
whom was no sign of the holy Ghost;*

*p Theol: Tigur: confess: Germ: fol: 3. &
part 3: fol: 114: q Zwing: tom, 2: fol: 381:*

but manifest tokens of impiety. r

Lastly, Hutterus, Beza's own fellow Protestant, thus saies of him, and casts this dirt in his face, which is so shamelesse a testimony, that you must give me leave to throw a latine vail over it, viz. Beza in fine libri, de absentia corporis Christi in cœna, scribit; Candidæ, sive Amasæ suæ, culum, imo partem diversam, magis adhuc pudendam, mundiora esse, quam illorum ora, qui simpliciter verbis Christi inherentes, credant se præsens Christi Corpus in cœna sacra, ore suo accipere. §

And another: Beza, by his most filthy manners, was a disgrace to honest Discipline; who in sacrilegious verse published to the world, his detestable loves, his unlawfull carnall acts, whoredoms, and fowl adulteries: not content that himself only should like a hog wallow in the dirt

r Melanct: Epist ad freder: micon: Hoff: hist: Sac. § Hut: ex blic: lib: concord: art: 7. p. 703.

of

of wicked lusts, but he must also
polute the ears of studious youth
with his filth. †

*I could inlarge my Paper to a volume
of like instances in others, but these are
the prime reformers of the Protestant
Churches: and how the people edified
under their Doctrine; these Narratives
from their own mouthes shall tell you.*

When we were seduc'd by the Pope
(saith Luther) every man did wil-
lingly, follow good works: and now
every man neither saith, nor know-
eth any thing, but how to get all to
himself, by exactions, pillage, theft,
lying, usury. †

Certainly, to speak the truth,
there is many times found Conscio-
nabler, and plainer dealing amongst
most Papists, then among many Pro-
testants. And if we look narrowly
to the ages past, we shall find more
godlines, devotion and zeal, (though

† Tilm. Heshus. Ver. & Sanc. Conf. † Luth.
Dom. 26. post Trin. See Mr. Stubbs motive to
good works, p. 44. 45. blind)

blind) more love, one toward another, more fidelity and faithfulness, every way in them, then is now to be found in us. *a*

If any man be desirous to see a great rabble of knaves, of persons turbulent, deceitfull, Cofeners, Usurers, let him go to any Citie, where the Gospel is purely preached, and he shall find them there by multitudes. For it is more manifest then the day light, that there were never among the *Ethnicks, Turks*, or infidels more unbridled, and unruly persons, with whom all virtue and honesty is quite extinct, then are amongst the Professours of the Gospel. *b*

The children of them of the reformed Gospel grow every day worse, more untractable, and dare commit such crimes, as men of for-

a Mr. Stubbs motive pag. 43. *b* Andr. Muscul. Domin. 1. Adv. See him also li. de Prophet. & Sim. Paulus in Serm. Dom. 13. post Trinit.

mer times were never subject to. ^c

If you cast your eyes upon Protestant Doctours, you shall find that some of them moved through vain glory, envious zeal, and a prejudicate opinion, disorder the true Doctrine, disperse, and earnestly defend the false; some of them without cause, stir up contentions, and with inconsiderate spight defend them: many wrest their doctaines every way, of purpose to please their Princes, and the people: by whose grace and favour they are maintained: they overthrow with their wicked life, all that they had formerly built, with their true doctrine. ^d

How could the people be better, when their Ministers were so bad? like lips, like lettice. I will conclude all with the learned Protestant, Zanchius, and then

^c Jo: Wygand: l: de bon: & mal: Germ: d
Paul Eber: præfat: comm: Philippi: in Epist:
ad Cor:

you will neither wonder at one or other;
 I have read (*saieth he*) the Latine copy of the Apology, and diligently read it over, not without choller, when I perceived what manner of writing, very many (let me not say for the most part, but all) doe use, in the Churches of the reformed Gospel: who would seeme (notwithstanding) to be Pastors, Doctors, and Pillars of the Church.

The state of the question, that it may not be understood, we often, of set purpose over-cloud with darknesse: things which are manifest, we impudently deny: things false, we (without shame) avouch: things plainly impious, we propose as the first principles of faith: things orthodoxall, we condemn of heresie: Scripture at our pleasure, we detort to our own dreams: we boast of Fathers, when we will follow nothing lesse, then their doctrine: to deceive, to calumniate, to rail, is familiar with

with us: so as we may befend our
cause, good or bad, by right or by
wrong; all other things we turne up-
side down: Oh times, Oh manners. *e*

It is no marvell that Mr. Sutcliff,
saies, that the Protestant writers offe-
red great violence to the Scriptures,
expounding them contrary both to
antient Fathers, History, and com-
mon reason. f

It is no marvell that Cambden tels
us, that Holland is a fruitfull province
of heretiques: g

It is no marvell that Your royall Fa-
ther tels us, that both Hungary, and
Bobemea, abound with infinite vari-
eties of sects. h

It is no marvell, that he said he
could never see a Bible well transla-
ed into English; and that the worst

e Zanch: epist: ap Jo: Sturm: this in fine
li: 7. & 8. Missellan: f Sutclif: answ: Cal:
pet: p. 141. g Elizab: p: 300: h King James
his Works p: 371.

of all was the *Geneva*, whereunto were added notes, untrue, seditious, and favoring too much of dangerous, and traiterous conceits. *i*

It is no marvell that He protested before the great God, that you should never find among the *Highland*, or Border theeves; greater ingratitude, more lies, and vile perjuries, then with those phanatick spirits. *k*

It is no marvel that M. Bancroft said that the puritans of *Scotland*, were published in a Declaration, by His Majestie, to be un-naturall Subjects, seditious, troublesome, and unquiet spirits, members of Sathan, enemies to the King, and the Commonwealth of their owne native Country. *l*

And lastly, because your Church of England most followed Calvins do-

i Page 45, 46. *k* King James his Works p. 161. *l* Dang: posit. 22.

Trine of any of the rest: I shall shew you what end he made: answerable to his beginning, and course of life: written by two known and approved Protestant Authors, viz. God in the rod of his fury, visiting Calvin, did horribly punish him, before the fearfull hour of his unhappy death; for he so struck this heretick with his mighty hand, that being in dispair, and calling upon the Devil, he gave up his wicked soul, swearing, cursing, and blaspheming, dying upon the disease of lye and wormes, increasing in a most loathsome ulcer about his privie parts, so as none present could endure the stentch; these things are objected unto Calvin in publick writing, in which also horrible things are declared concerning his lasciviousnesse, his sundry abominable vices, and Sodomiticall lusts, for which last he was by the Magistrate (at Nayon) under whom he lived branded on the shoulder with a hot burning iron;

iron; And this is said of him by Schluf-
berg. *m* She which is likewise confirmed
by Joh. Herennius. *n*

*It may be your Majestie may taxe me
of bitternesse, or for the discovery of na-
kednesse. But I hope you will give me
leave to look what staff I leane upon
when I am to look down upon so great
& terrible a precipice as hell, and to con-
sider the rottennesse of the severall
rounds of that ladder, which is proposed
to me for my ascent unto heaven, and
to forewarne others of the dangers
I espie; their own words can be none
of my railing: nor their own accusati-
ons, my error: except it be a fault, to
take notice, of what is published, and
make use of what I see: Ex ore tuo
was our Saviours rule, and shall be mine.
There hath not been used one Catholick
Authour throughout the accusation, and
I take it to be the providence of God,
that they should be thus infatuated, as*

*m Theolog. Calvinist. li. 2. fol. 72. n li
de vita Calvini.*

to accuse one another, that good men may take heed, how they rely upon such mens Judgements, in order to their eternall Salvation.

As to Your Majesties Objection, that we of the Church of Rome fell away, from our selves, and that you did not fall away from us, as also to the common saying of all Protestants, bidding us to returne to our selves, and they will return to us, we accept of their offer, we will do so; that is to say, we will hold our selves to the same Doctrine, which the Church of Rome held, before she converted this Nation to Christianity, and then they cannot say, we fell away from them, or from our selves, whilst we maintaine the same Doctrine, we held, before you were of us: that is to say, whilst we maintain'd the same Doctrine, that we maintained during the four first Councils, acknowledged by most Protestants, and during Saint August. time concerning whom Luther himself acknowledged, that after the sacred Scriptures,

ptures, there is no Doctour of the Church to be compared, (a) thereby excluding himself and all his associates from being preferred before him, concerning whom Mr. Field of the Church writes, that Saint Aug. was the greatest Father since the Apostles. (b) Concerning whom Covell writes, that he did shine in learning above all that ever did, or will appear. (c) Concerning whom Jewell appeals, as to a true and orthodox Doctor. d Concerning whom Mr. Forrester. Non. Teflagraph. calls him the Fathers Monarch. e and

Concerning whom Gomer acknowledges his opinion to be most pure. f

Concerning whom Mr. Whitaker doubts not, but that he was a Protestant. g And lastly concerning whom Your royall Father seemed to appeal, when

a Luth. loc. com. Class. 4. p. 45. b li. 3. fol. 170. c Covell in his answ. to Jo. Burges. d In his challenge at Pauls Cross. e In proem. p. 3. f Gom. spec. veræ Eccles. g Whit. answ. to f. Camp. in the cont. fol. a. 2. parag. 28.

he objected unto Card. Peron ; that the face & exteriour form of the Church was changed since his time , and far different to what it was in his dayes , wherefore we will take a view of what it was then and see whether , we lose or keep our ground : and whether it be the same which you acknowledged then to be so firm.

Our Church believed then a true and reall presence , and the orall manducation of the body of Christ , in the Sacrament , as the prince of the Sacramentarians acknowledged (a) in these words from the time of Saint Augustin , which was for the space of twelve hundred years , the opinion of corporal flesh , had already got the masterie. And in this quality she adored the Eucharist , (b) without-ward gestures and adoration , as the true and proper body of Christ.

a Zwinkl. li. de vera & falsa relig. cap. de Eucharist. b Chrys. in 1. Cor. Hom. 24.

Then

Then the Church believed the body of Christ to be in the Sacrament; *c* Even besides the time that it was in use: *and for this cause*, kept it after Consecration, for Domesticall Communions, (*d*) to give to the sick, (*e*) to carry upon the Sea, (*f*) to send into far provinces. *g*

Then she believed that Communion under both kinds was not necessarie, for the sufficiencie of participation, but that all the body, and all the bloud was taken in either kind: *and for this cause*, in Domesticall Communions, in Communications for children, for sick persons by Sea, and at the hour of death it was distributed under one kind, onely

Then *the Church believed*, (*i*) *that*

c Cyrill. Alex. Ep. ad Cæsar pat. *d* Cypr. de lapsu. *e* Euseb. hist. li. 7. *f* Ambr. de obit Sayer. *g* Euseb. hist. li. 1. *h* Paulin in vita Ambr. Tertul. ad ux. c. 55. Basil. epist. ad Cæsar pat. *i* Cypr. ad cæcil. ep. 63.

the *Eucharist* was a true, full and entire sacrifice : not onely *Eucharistical*, but (*k*) propitiatory : and offered it as well for the living (*l*) as the dead. The faithfull and devout people of the Church then made pilgrimages to (*m*) the bodies of the Martyrs, (*n*) prayd to the Martyrs, to pray to God for them : (*o*) celebrated their feasts, (*p*) revered their reliques, in all honourable formes ; and when they had received help from God, by the intercession of the said Martyrs, (*q*) they hung up in the temples, and upon the Altars, erected to their memory, images of those parts of their bodies, that had been healed.

The Church then held (*r*) the Apostolicall traditions, to be equall to the Apostolicall writings ; and held

k Euseb. de vita Const. l. 4. *l* Chrys. in 1. Cor. hom. 41. *m* Basil. in 40. Martyrs. *n* Ambr. de vid. & Aug. in Psal. 63. and 88. *p* Hier. and Marcell. ep. 17. *q* Theod. de Gr. aff. l. 8. *r* Basil. de Sanct. Spirit.

for

for Apostolicall traditions, *all that the Church of Rome now imbraceth under that title: She then offered prayers for the dead, (a) both publick and private, to the end to procure for them, ease and rest: and held this custome as a thing (b) necessary, for the refreshment of their souls: The Church then held the fast (c) of the fourty dayes of lent, for a custome, not free, but necessary, and of Apostolicall tradition: And out of the time of Penticost fasted all the frydayes in the years in memory of the death of Christ: except Christmas-day fell on a fryday, (d) which she then excepted as an Apostolicall tradition: The Church then held (e) marriage after the vow of Virginitie, to be a sin: and reputed (f) those, who married together after their vowes, not only*

a Tertul. de mon. Aug: de verb. Ap. b August. de cura pro mort. c Hier. ad Marcell. ep. 54. d Epiph. in Compen. e Epiph. Cont. Apost. Hæres. 51. f Chrys. ad Theod. Hier. Cont. Jov. li. 1.

for adulterers; but also for incestuous persons.

The Church held then (g) mingling of water with wine in the sacrifice of the Eucharist, for a thing necessary, & of Divine, and Apostolicall tradition. She held then (h) exorcismes, exsufflations, and renunciations, which are made in baptisme, for sacred ceremonies, and of Apostolicall tradition: She held then (i) besides baptisme and the Eucharist, Confirmation (k) marriage, (l) Orders and extream Uction, for true and proper Sacraments, which the Church of Rome now acknowledgeth; The Church in the ceremonies of baptisme used then (o) oyl, (p) salt, (q) wax-lights, (r) exorcismes, (s) the

g Cypr. Cæcil. epist. 63. *h* Aug. de pec. orig. ca. 40. *i* Aug. Cont. pet. li. 3. ca. 4. *k* Aug: de nupt. & Conc. c. 17. *l* Ambr. de pænit. c. 7. *m* Leo 1. epist. *n* Aug: Cont. parm. li. 2. c. 13. *o* Cyp. epist. 70. *p* Conc. Carth. 3. c. 5. *q* Greg: Naz: de bapt. *r* Aug: ep. 10. *s* Aug. Cont. Jul. lib. 6. c. 8.

sign

sign of the cross, (a) the word Ephata and other things that accompany it, none of them without reason and excellent signification. The Church held then (b) Baptisme for infants of absolute necessity: and for this cause then permitted, (c) lay men to baptise in danger of death, the Church used then holy water, consecrated by certain words and ceremonies: and made use of it, both for baptisme, (d) and (e) against incantments, and to make (f) exorcismes and conjurations against evil spirits.

The Church held then divers degrees in the Ecclesiasticall Regiment, to wit. (g) Bishops, Priests, Deacons, Subdeacons, the Acolite, Exorcist, Reader and Porter consecrated and blessed them with divers Forms and Ceremonies:

a Ambr. de sacr. l. 1. b Aug: de an. & eis orig. l. 3. c. 15. c Tertul: de bapt. d Basil. de S. Spirit. c. 17. e Epiph. hæc. 30. f Theod. Hist. Eccles. l. 5. c. 3. g Concil. Laod. c. 24. Concil. Carth. 4. 6. 2.

And

And in the Episcopall Order acknowledged, divers seats of Jurisdiction of positive right; to wit, Archbishops, Primates, Patriarchs, & b one Supereminent (by Divine law) which was the Pope, without whom nothing could be decided, appertaining to the universal Church; and the want of whose presence, either by himself, or his Legats, or his Confirmation, made all Councils (pretended to be universall) unlawfull.

In the Church then the service was said throughout the east, in greek, and throughout the west, (k) as well in Africa, as in Europe, in Latin: although that in none of the provinces (except in Italy, and the Cities where the Romane Colonies resided) the latin tongue, was understood by the common people. She observed then the

b Hier. ad Damasc. Epist. 57. Concil: Chal. ep. ad leon. i Hier. præf. in paralip. k Aug: Epist: 57. de Doct. Christ. lib. 2. c. 13.

distin-

distinction of feasts (*k*) and ordinary dayes, *the Distinction of* (*l*) Ecclesiasticall and lay habits : *the* (*m*) reverence of sacred vessels, *the custome of* (*n*) shaming and (*o*) unction for the collation of orders ; *the Ceremony of the* (*p*) Priest washing his hands at the Altar, *before the consecration of the mysteries.* She then (*q*) pronounced a part of the service, at the Altar with a low voice made *r* processions with the reliques of Martyrs, (*s*) kissed them, (*t*) carried them in clothes of filke, and vessels of gold, (*u*) took and esteemed the dust from under their reliquaries : accompanied the dead to their sepulchres, with (*w*) wax tapers in

k Aug: Epist: 118. & Psal. 63. & 38.
l Hier. ad He. Ep: 3. Theod. Hist. Eccles: 1. 2. c. 27. *m* Optat: 1. 1. p. 19. *n* Theod. Hist. 1. 5. c. 8. Isid: de Div off: 1. 1. c. 4. *o* Greg. Naz. de pac. or 1. p Cyrill: Hier: Cat: Mat. 5. *q* Concil: Laod: c. 9. *r* Aug: de Civit: Dei, 12: 2. c. 8. *s* Hier. Cont: Vigil: *t* Hier: Con: Vigil: *u* Hier: c. Vigil: *w* Greg: Naz: in Jul. orat. 2.

sign of joy, for the certainty of their future resurrection. The Church then had the picture of Christ, and of his Saints, both (x) out of Churches, (y) and in them: and upon the very (z) Altars, (not to adore them with God like worship) but by them to reverence the Souldiers and Champions of Christ.

The faithfull then used the (a) sign of the cross, in all their Conversations (b) painted it on the portal of all the houses of the faithfull; (c) gave their blessing to the people with their hand, by the sign of the cross, (d) employed it to drive away evil spirits, (e) proposed in Jerusalem the very cross to be adored on good fryday: Finally, the Church held then (f) that to the Ca-

*x Euseb: de Vita Const: y Paulin Epist: 12. Basil: in Martyr: Bar: z Prudent: in S. Cas-
sian: a Tert: de coron. milit. b Cyril: Cont.
Jul: l: 6. c Hier: in Vit. Hil. d Athan: cont.
Idol. e Paul: Ep: 11. f Tert: de præscrip: Iren.
l. 3. c. 3. & l. 4. c. 32.*

tholick

tholick Church onely belongs the keeping of the Apostolicall tradition, *the Authority of interpretation of Scripture; and the decision of Controversies of faith; and that out of the succession* (g) of her communion of (h) her Doctrine (i) and her ministry, *there was neither Church, nor Salvation.*

Neither will I insist with you only upon the word, then, but before, and before, and before that, even to the first age of all, will I shew you our doctrine of the reall presence, and holy Sacrifice of the Masse; Invocation of Saints; Veneration of Reliques and Images, Confession, and Priestly absolution; Purgatory and prayer for the dead; Traditions, &c.

In the first Age, or hundred of years, Saint Augustine, was for the reall and corporall presence. a

g Cypr: de unit. Eceles: Conc: Car: 4. c. 1.

b Hier: Cont: Lucif: Aug: de util: cred: c. 8.

i Cypr: ad pub: Ep: 63. ad mag: Ep: 67. Hier:

ad Tit: c. 3. a Aug: Conc: 1. in Psal: 33.

In

In the fourth Age, Saint Ambrose. b

In the third Age S. Cyprian. c

*In the second Age, or hundred of years,
S. Irenæus. d*

*And in the first Age (e) S. Ignatius,
Martyr, and disciple of St. John the E-
vangiliſt.*

*Concerning the honour and invocati-
on of Saints, In the fiſth age we find S.
Augustine, f praying to the Virgin
Mary, and other Saints.*

*In the fourth age, we find Greg. Naz.
praying to S. Baſil the great. g*

*In the third age, we find S. Origin,
praying to Father Abraham. h*

In the ſecond age, Juſtin Martyr. i

*b Lib: 4. de Sacra c. 5. and l. de iis, qui
miſteriis initiantur, c. 9. c Serm: de Coena
Dom. prope init. d l. 4. c. 32. infin. e Ep:
ad ſmirnana ur. cit: a Theod: Dial: 3. f Serm.
de Verb: Apoſt: prope init. & medit: c. 40.
& li. de loquutionibus in gen: prope finem.
g In Orat: 20. quæ eſt in laudem Baſil: mag:
And St. Hier: Cont: Vigil: 13. initio b Ini-
tio ſui lamenti. i Apol: 2. ad Anton: pium
Imper: non longe ab initio.*

And

*And in the first age, in the Liturgy of
S. James the lesse. k*

*For the use and veneration of holy
Reliques and Images, and chiefly of
the Holy Crosse; In the fifth age, Saint
Augustine. l*

In the fourth age, Athanasius. m

In the third age, Origen. n

In the second age, S. Justin Martyr. o

And in the first age, St. Ignatius. p

*Concerning Confession and Absolu-
tions: In the fifth age, St. August. q*

In the fourth age, S. Basil. the great. r

In the third age, St. Cypr. s

In the second age, Tertull. t

And in the first age, St. Clement. u

Now concerning Purgatory, and

*k Ante Med. l Tract: 118. in Joan fine.
m Ad Antiochum principem. n Hom: 8. in di-
versos Evangelij locos. o Ad quæst: 28.
Gentilium. p Epist: ad Phil: ante Med.
q Hom: 49. ante Med. r Sui regulis brevior:
interr. 288. s Serm: de lapsis t l. de poenit.
c. 10. u Clement: Ro: Epist. 1.*

Prayer

Prayer for the dead in the fifth age,
St. Augustin. *a*

In the fourth age, St. Ambrose. *b*

In the third age, St. Cypr. *c*

In the second age, Tertull. *d*

And in the first age, St. Clement. *e*

Concerning Traditions in the fifth
age, St. Augustin. *f*

In the fourth age, St. Basil. *g*

In the third age, St. Epiphanius. *h*

In the second age St. Irenæus. *i*

And in the first age, St. Dennis. *k*

Now suppose, that all these quotations
be right. The saving of a soul: of your
own soul: of the soul of a King: of the

a De Civit. Dei, li: 26. c. 24. and also Ser.
41. de sanct. prope init. also Serm. 22. de
Verb: Apost. *b* Ambr. in 1. Cor: 3. S. Hier.
in Com. in cap. 11. proverb. *c* Epist: 5. ad
Anton: post: med. *d* li: de animæ c. 58. de
Corona milit. c. 3. 4. *e* Clem: Ro: Ep: 1. de
S: Petr: prope fin. fl. 4. de bapt: Con. Do-
nat: c. 24. *g* li: de Sp: Sancto c. 27. *h* He-
ref. 61. *i* li: 3. c. 4. *k* Arcopag: c. 1. Eccles.
Hierar.

Souls

Souls
gain
(wh
ones
much
obtai
gain
but
searc
to be
ment
not
our C
our L
nor a
nove
do a
shoul
our j
win
same
unto
And
Nati
Kin

souls of so many Kingdomes : and the
 gaining of that Kingdom, for a reward
 (which in Comparison of these earthly
 ones (for which you so often fight, so
 much strive, and labour so much for to
 obtaine) your tetrarchate would be a
 gain for you to lose it, so that you might
 but obtain that) would be worth the
 search; and when you have found them
 to be truly cited, I dare trust your judge-
 ment, that it will tell you, that we have
 not changed our Countenance, nor fled
 our Colours, nor fallen away, nor altered
 our Religion, nor forsaken our first love,
 nor denied our principles, nor brought
 novelties into the Church, (but that we
 do antiquum obtinere,) whereby we
 should be forsaken of you, for forsaking
 our selves : but rather that we should
 winne you unto us, by being still the
 same, we were when we wonne you first
 unto us, and were at the beginning.
 And is it for the honour of the English
 Nation, famous for the first Christian
 King, and the first Christian Emperour, to

forſake her mother Church, ſo renowned
for antiquitie, and to annex their Reli-
gion, as a codicell to an appeale of a com-
pany of Proteſters, againſt a decree at
Spira? and to forſake ſo glorious a
name as Catholick, and to take a name
upon them, wherein they had neither right
nor intereſt; and then to take meaſure
of the Scotiſh Diſcipline, for the new
faſhion of their ſouls, and to make to
themſelves poſies of the weedings of
that Garden, into which Chriſt himſelf
came down, (a) upon which both the
north and ſouth-winds do blow, b
in which is a well of living waters and
ſtreams from Lebanon: c about which
is an enclosure of brotherly affe-
ction. d Will you forſake the Roſe of
Sharon, and the Lillie of the Vallies
for ſuch a noſe-gay? for I ſhall make
it apparent unto Your Maieſtie, that the
Doctrines which Proteſtants now hold,
as in oppoſition unto us, were but ſo ma-

a Cant. 6. 1. b Cant. 4. 16. c Cant. 4-
15. d Cant. 4. 12. Cant. 2. 1.

ny condemned heresies, by the antient and orthodoxall Fathers of the Church, and never opposed by any of them; as for example: Protestants hold that the Church may erre: this they had from the Donatists, for which they were frequently reproved by St. Augustin. a

Protestants denie unwritten traditions, and urge Scripture onely. This they had from the Arrians, who were condemned for it by St. Epiphanius, and St. Augustin, both. b

Protestants teach, that Priests may marry; this they had from Vigilantius who is condemned for it by St. Hieronimus. c

Protestants denie Prayer for the dead: this they had from Arrius, for which he is condemned by St. August: and Epiphanius both. d

a Passim. cont. Donat. b Epiph. Her. 75. Aug: cont. maxim. li: 1. c. 2. & ult. c Con. Vigilant. c. 1. d Aug: hæc: 53. Epiphan: hæc: 75.

Protestants denie Invocation of Saints: this they had from Vigilantius, for which he was condemned by St. Hieron. e

Protestants denie Reverence to Images: this they had from Xenias, for which he is reprov'd by Nicephorus. f

Protestants denie the reall Presence: this they had from the Carpenaites, who were saith St. Augustin, the first Hereticks, that denied the reall Presence: and that Judas was the first Suborner and Maintainer of this heresie. g

Protestants denie Confession of sins to a Priest: so did the Novatian Hereticks, and the Montanists, for which they are reprov'd by St. Ambrose and St. Hieron. h

Protestants say that they are justified by Faith onely: this they had from

e Hie: Cont: Vigil: c. 3. f Hist: li: 16. c. 27. g Aug: in Psal. 54. and 55. h Ambr: i: de pœnit: c. 7. Hier: Epist: ad Marc: 54.

the

the pseudo-Apostles, for which they are condemned by St. Augustin. *i*

Lastly, as I have shewed Your Majesty, that Your Church as it stands in opposition to ours, is but a congeries of so many heresies, to which I could easily make an enlargement: but that I fear, I have been too tedious already; So I shall make it appear, that our Church as she stands in opposition unto yours, is true and right, even your selves being witnesses, & you shall find our Doctrine among your own Doctors. First the Greek Church, whom you court to your side, as indeed they are Protestants according to your vulgar reception, being you call all those Protestants, who are or were in any Opposition to the Church of Rome, though in their Tenents otherwise, they never so much do disagree. For the Greek Church with which you so often hit us in the teeth and take to be of your faction, she holds Invocation of Saints, Adoration of

i Aug: de fide & oper. c. 14.

Q 3

Ima-

Images, Transubstantiation, Communion in one kind for the sick, and many others.

Master Parker confesseth, that Luther crossed himself morning and evening, and is never seen to be painted praying, but before a Crucifix. *a*

As touching the Invocation of Saints (saith Luther) I think with the whole Christian Church and hould, that Saints are to be honoured by us, and invocated. *b* *I never denied Purgatorie (saith Luther,)* and yet I believe it, as I have often written and confessed. *c* If it is lawfull, *(saith Luther,)* for the Jewes to have the picture of Cæsar upon their Coins; much more

a Against Simb. part: 1. c. 2. sect: 30. p. 105. See Jo: Crevel: refut: Cerem: miss: p. 188. Jo: Mant: Loc: Com. p. 636. *b* Purgat. quorund: art & in Ep: ad Georg. Spal: c Tom: 7. fol: 132. adversus bullam. See him also in disp: Lips: c. de purgat: & resolut: de indulg: Conclus: 16. See likewise Zwingl: Tom: 2. fol. 378.

is it lawfull for Christians, to have in their Churches Crosses and Images of Mary; *d* and lastly he maintained the reall Presence. *e*

But let us go a little further, and consider what they held, whom ye call your Predecessours, under whom ye shroud your Visibility, and on whom you look beyond Luther, for your Doctrines Patronage, viz. First upon the Hussites, who brake forth about the year 1400. they held seven Sacraments. *f* Transubstantiation. *g* the Popes primacy, *h* and the Mass, *i* as Fox in his acts and monuments acknowledgeth.

Let us go further, and consider Wickliffe, (our own Countrey-man,) who appeared about the year 1370. he maintained holy water, *k* worship of Re-

d Luth: in Consolat: prol: li: 6. See this cited forth of Luth: by Hass: Hist: Sac: p. 2. f. 33. *e* See Zwingl: Tom. 2. fol: 375. f p. 2. 16. *g* Pag: 209. *h* Pag: 217. art: 7, 8. *i* Luth: in Colloq: Germ: e. de missa. *k* Wick: de blasphem. cap: 17.

liques and Images, *l* Intercession of the blessed Virgin Mary, *m* the rites and Ceremonies of the Mass, *n* all the seven Sacraments. *o* Moreover, he held Opinions contrary, and condemned both by Catholick and Protestants, as that if a Bishop or Priest be in any mortall sin; his Ordaining, Consecrating, or Baptising is of no effect. *p* He condemned lawfull Oaths with the Anabaptists. *q* Lastly he maintained that any Ecclesiasticall Ministers were not to have any temporall possessions. *r* This last Opinion was such favoury Doctrine, that rather then some of those times would not hearken to that, they would listen to all; as the greedy appetites to Bishops Lands, make some now a dayes to hear-

l Idem de Eucharist. c. 9. *m* Idem. in Ser. de Assump: Mariae. *n* Idem de apostasia c. 18. *o* Idem in postill. sup. c. 15. Marci. *p* Acts and mon: p. 96. *a* art. 4. *q* Osiand: Epist: Hist: Eccles: p. 459. art: 43. *r* Act & mon: p. 96.

ken unto any thing, that Cryers down
of Bishops shall foment.

To go further, yet to the Waldenses
descended from the race of one Waldo,
a Marchant of Lions, who brake out a-
bout the year 1220. These men held the
reall Presence, s for which they were
reproved by Calvin. These men extolled
the merit of voluntary poverty;
they held Transubstantiation, t and
many other opinions which most Prote-
stants no way allow.

And lastly, I shall run your pedegree to
the radix, and utmost Derivation,
that the best read Herauld in the Prote-
stant Genealogy, can run its line, and
that is to the Waldenses, and to Beren-
garius, who broacht his heresie in the
year 1048. and he held all the points of
Doctrine that we held, onely he differed
from us in the point of Transubstan-
tiation. And for this cause they took

s In Epist: 244. p. 450. t Illiricus Cata-
log: Test: p. 1498. u Idem Catalog. Test.
pag. 1502.

him

him into the name and number of Protestants and Reformers, notwithstanding he presently afterwards recanted and died a Catholick. So it ends, where it never had beginning.

Finally: if neither prescription of 1600 years possession, and continuance of our Churches Doctrine, nor our evidence out of the word of God, nor the Fathers witnessings to that evidence: nor the Decrees of Councils: nor your own acknowledgements; Be sufficient to mollifie and turne your royall heart, there is no more meanes left for truth, or me, but I must leave it to God, in whose hand are the hearts of Kings.

This

THis Paper was finished, and delivered
 into His Majesties hands, at a very un-
 fit time, either for perusall, or answer,
 being at the time when *Bristol* was delive-
 red up unto the Parliament, and the Court
 in great distraction: the King being in a
 study rather to know which way to goe,
 then how to answer papers: Yet His Ma-
 jesty vouchsafed to run over the leaves, ra-
 ther then the lines, with His eye, and find-
 ing the Paper of some length, and full of
 Quotations, His Majesty said, To answer
 this Paper requires a great deale of that
 which I want, and that is time: besides,
 I perceive, that to make due enquiry into
 these particulars, it will require a great
 deale of search, which if leisure would give
 leave, I believe industry might find a great
 deale of foul play, and mis-quotations:
Oxford would have been a fitter place for
 me then *Ragland* Castle, to have entertain'd
 such an Incounter; where the same place
 that is my Souldiers quarters, is his Jesu-
 ites Colledge? yet I pray tell him, I re-
 turne his Paper to him againe, and shall
 take another time to answer it, when op-
 portunity shall give me leave: To mor-
 row I shal ease his Lordship of a heavy bur-
 then, and this day will be time little e-
 nough

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nough for us to consider what course we
 are to take. I prayed God to bless His Ma-
 jesty in all His wayes, and to direct Him in
 all His consultations. The King (having
 (as it seem'd) fixt His eye upon that place
 in my Lords Paper, where he charged Lu-
 ther for saying that he received his Do-
 ctrine from the Devil) asked me what was
 Luthers meaning thereby? or whither or
 no Luther said any such thing? Whereunto
 I made answer, that to my knowledge Lu-
 ther had written so, but I believed his
 meaning was (as elsewhere he said, *Diab-
 bolus me Christianum fecit*) that having recei-
 ved many combates by the suggestions of
 the Devil: deterring him from underta-
 king so great a weight as Reformation,
 and having resisted those temptations, and
 at last overcome them, he became a better
 Scholler in the Schoole of Christ, and
 Souldier in that spiritual warfare. The
 King said, Luther was a bold man, and such
 high spirits sometimes take a pride to fight
 against common sence, as if it were the
 common enemy: Whereupon some of the
 Lords came in, and I took my leave of His
 Majesty.

F I N I S.



Errata.

PAge 2. lin. 12. for Crown, read *Crozier*. Pag. 29. l. 8. for Aroties, r. *Azotus*. Pag. 54. l. 13. for it necessarie, r. *it not necessary*. Pag. 58. l. 23. for constitution, r. *contrition*. Pag. 64. l. 12. del. two. Pag. 91. l. 15. for Apostolicall, r. *Analogicall*. and l. 22. for invisibility, r. *visibility*. P. 111. l. 12. r. *Audistis dictum esse antiquis*. Pag. 151. l. 21. for inferiour, r. *interiour*. Pag. 189. l. 18. for hiddenly, r. *suddenly*.

